

The Homiletic and Pastoral Review

Cum Permissu Superiorum

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FEBRUARY, 1928

The Call of the Harvest
Is the Church a Plagiarist?
The Dark Night of the Soul
Mission Labor—A Source of Blessing
A Christian in the Making
The Priest's Justice

Liturgical Notes—Roman Documents

Answers to Questions

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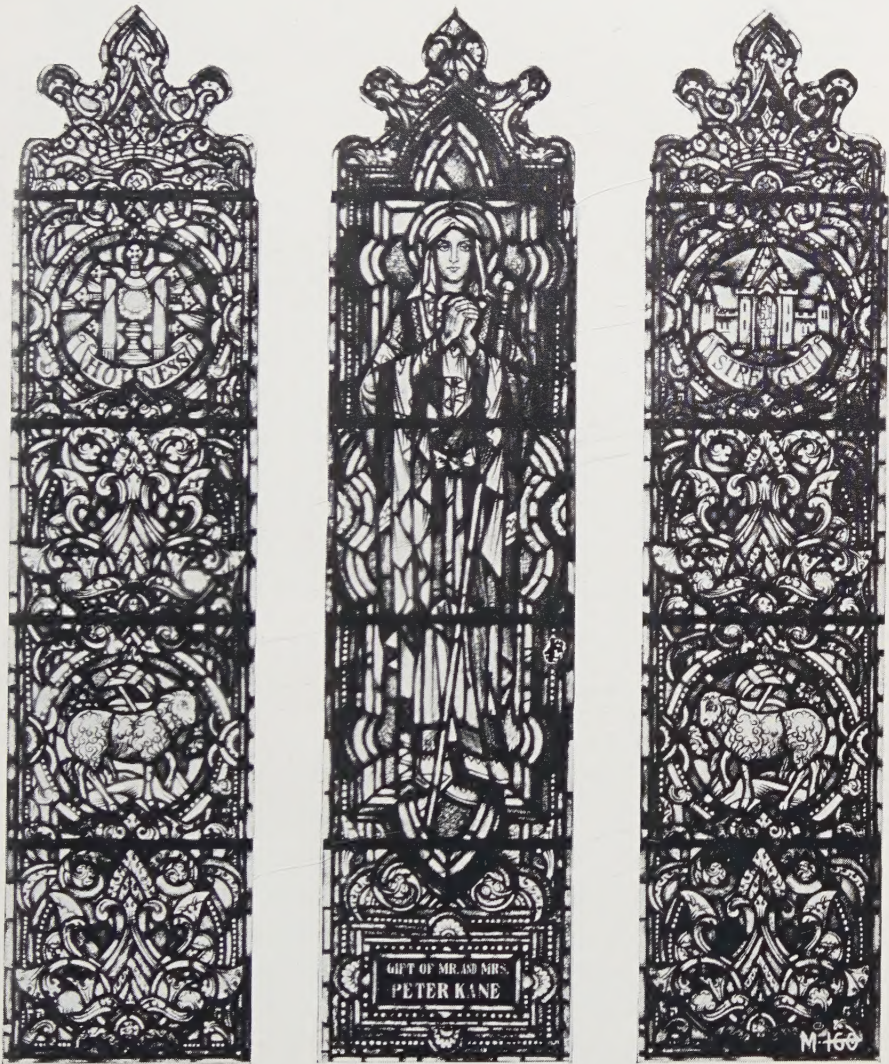
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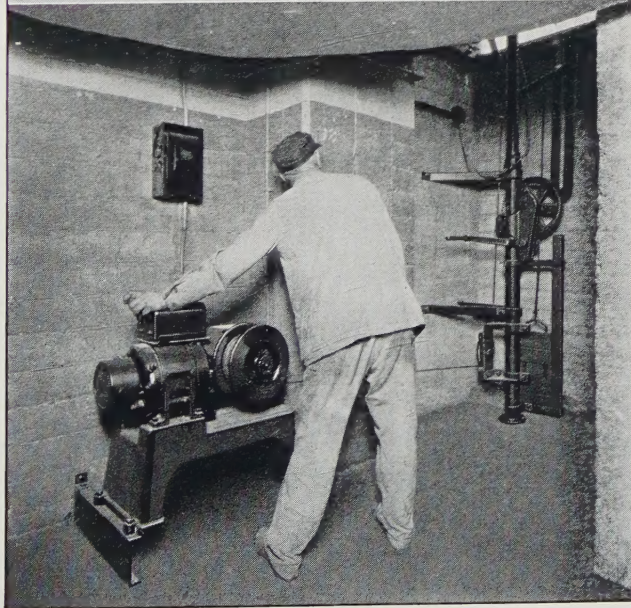
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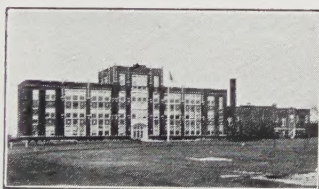
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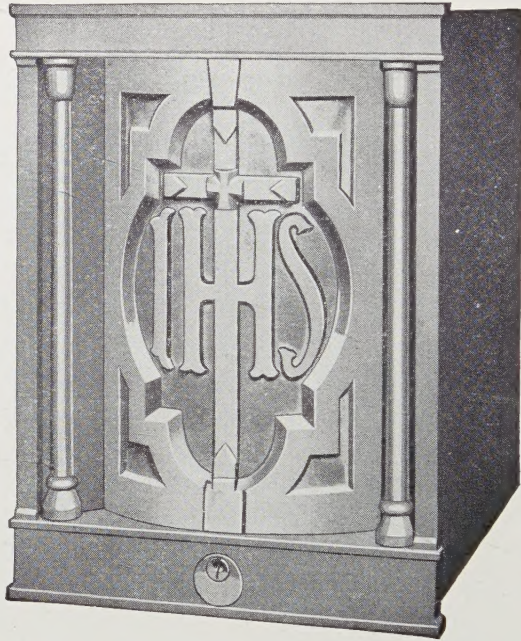
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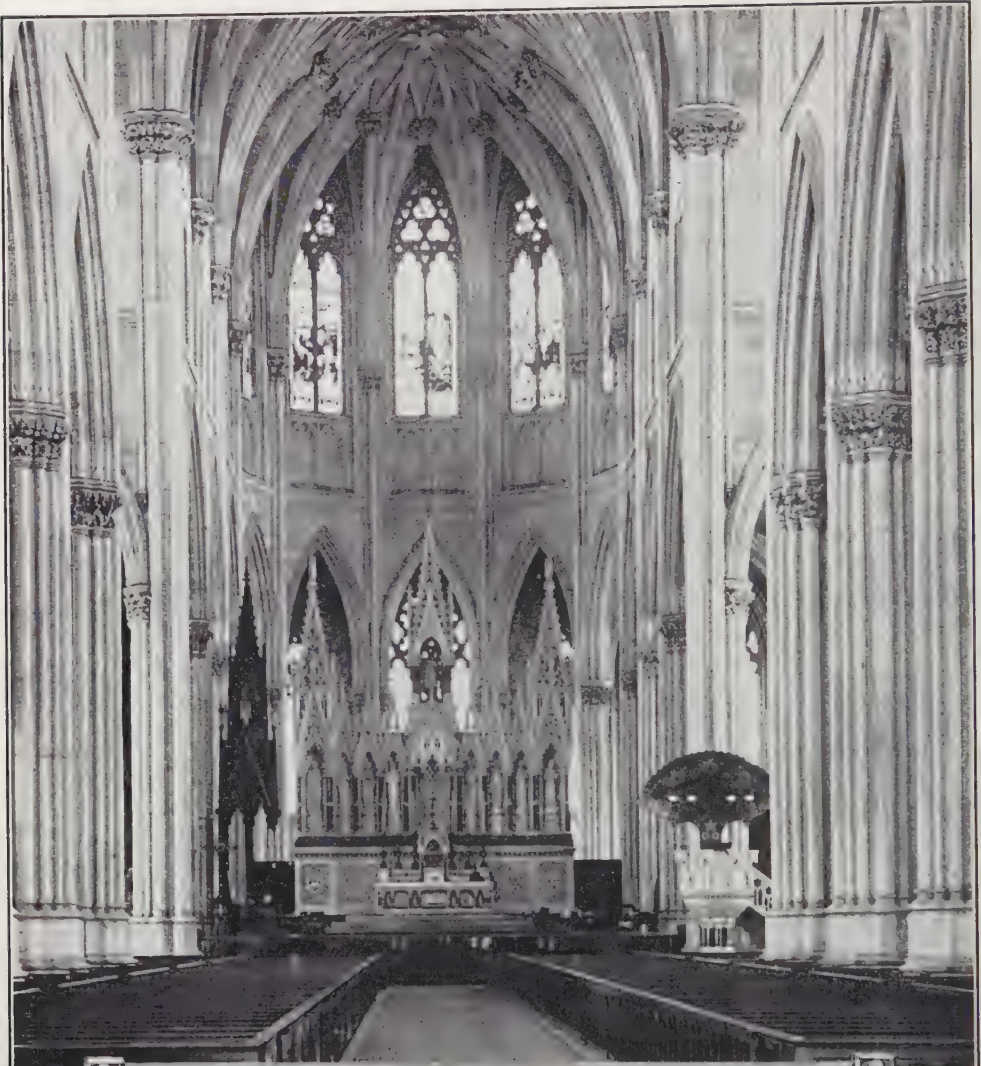
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The Homiletic and Pastoral Review

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Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

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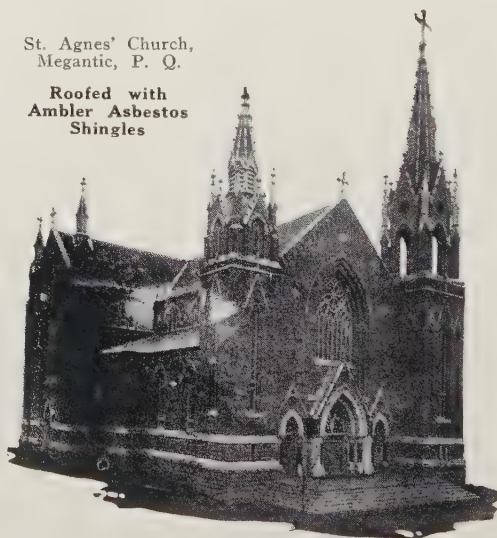
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The Homiletic and Pastoral Review

Vol. XXVIII

FEBRUARY, 1928

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PASTORALIA

The Call of the Harvest

The title chosen for this study carries with it a hint of optimism. It evokes the vision of golden fields beckoning to be reaped and impatient for the scythe. Redolent with the bracing tang of God's great open spaces, it has also a distinctly scriptural flavor, inasmuch as it recalls the beautiful words which our Lord spoke at the famous well of Jacob: "Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest."¹ A harvest is a joyous thing, a happy event to which men look forward with eager anticipation and on which they dwell with hopeful hearts. Something of this mood is communicated to our title, which conveys the message of a rich promise and the assurance of splendid fulfillment. Much can be read into this title. It suggests a belief in the existence of special opportunities, and bespeaks a full measure of confidence in our ability to meet and exploit them. It is vibrant with dynamic qualities, and rings out like a stirring appeal and a rousing challenge. It has been chosen advisedly and deliberately to indicate the tenor of our inquiry and to leave no doubt about the spirit in which this inquiry is being conducted.

Truly, hopefulness and courageous, dynamic optimism are to be the dominating keynotes of this analysis of the religious situation of our days. We are not tolling the jangling bells of alarm, which depress the spirit and discourage the heart; we are rather thinking of bugle-blasts that arouse enthusiasm and call forth heroic effort. Still, it would be foolish to imagine that, in pursuing our inquiry, we will not be brought face to face with unpleasant facts that may give a severe jolt to our self-complacency and prove an acid test of

¹ John, iv. 35.

the sincerity of our optimism. The genuine optimist is not he who sees everything in a rose-colored blur, and who blinds himself to the dark shadows in the picture, but he who, though fully aware of disagreeable realities about him, staunchly maintains his belief in the possibility of improvement, and sets to work with a will at the task of bettering things and bringing them into harmony with the ideal that kindles his imagination and warms his heart. Optimism of this sturdy type, which scorns self-deception and refuses to gloss over ugly facts, furnishes the motive power for enterprises of great pith and moment. It is the essential condition of human progress, whereas stagnation is the result of false optimism as well as of pessimism. An inquiry that aims at the improvement of the conditions on which it turns the revealing searchlight of investigation, must therefore carefully avoid both the shoals of a shallow and acquiescent optimism and the disastrous eddies of pessimism. It must approach its subject in the spirit of a critical and farseeing optimism, that sees the evil and faces it with courage.

CHALLENGE AND OPPORTUNITY

The present religious state of the world offers a challenge to the Church, and at the same time constitutes an exceptional opportunity for her work. The religious situation of today, which confronts the Church and which ought to be fully exploited, may be summarized as follows: Vast sections of humanity in our days have lost their hold on objective religious truth, but are subjectively deeply religious and are desperately reaching out to regain a firm grasp on religious certainty and a fuller measure of assurance in matters that pertain to the mystery of life and ultimate human destiny. Outside of the Church, the agencies that minister to man's insistent religious needs have sadly and irretrievably broken down. Men of our times are acutely conscious of their religious needs and painfully realize their sorry plight, but they seek in vain for an authentic remedy for their intellectual troubles. In many this need, though deeply felt, remains inarticulate; in others it finds poignant expression.² Real hostility towards religion exists only in a small, but aggressive and

² "So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light,
And with no language but a cry." (Tennyson, *In Memoriam*.)

blatant minority. The greater majority are basically in sympathy with religion, but entirely out of tune with the particular concrete forms of religion with which they are acquainted. At first blush, this attitude may appear as irreligious, but it is no more than the refusal of the first Christians to worship the State gods was atheism. Men of our times, on the whole, really want religion and they want Christianity, but they are out of conceit with the various forms of organized Christianity which they know. The Catholic Church they practically do not know, since in most cases it has been represented to them in such repulsive distortions that they take no pains to push their inquiries in that direction. Organized Christianity as it exists outside of the Catholic Church has been thoroughly discredited. It no longer ministers in a satisfactory manner to man's religious wants. Despairingly, therefore, men turn elsewhere to hear an authentic religious message. They have lost confidence in their shepherds, and are now lost in the wilderness of doubt. To them applies the allusion in the Gospel which is so full of genuine pathos: "And seeing the multitudes, He had compassion on them; because they were distressed and lying like sheep that have no shepherd."³ Father Bertrand L. Conway, C.S.P., says well: "They are sheep without a shepherd. They are wandering where there is no way. They are looking for a guide, who will point out to them the way back to the fold, whence they have strayed."⁴

Here is the opportunity of the Church. It seems to be an exceptional opportunity, one that has not presented itself for generations. The Church will go forth to meet these souls that are seeking in the dark. She will interpret to them the eternal truth in a manner that is suited to their mentality and that corresponds to their particular needs. The situation in many respects presents entirely new features, and consequently calls for new methods. The problem now is that of winning back to the Church those great numbers that have been alienated from her. Though, of course, this process has been going on ever since the moment when the deplorable rent in Christianity occurred, it appears that now the time has arrived for a movement to reclaim the lost provinces of the Church on a large scale. For

³ Matt., ix. 36.

⁴ "The White Harvest." Edited by Rev. John A. O'Brien, Ph.D. (New York City).

these provinces are now in danger of being entirely lost to Christianity and falling under the sway of agnosticism or unbelief. The conversion of the non-Catholic Christian world will have to be undertaken in a new way. The task is too big for the desultory, unrelated and unsystematic methods that have so far been in vogue. A small field may be reaped by old-fashioned hand methods, but, when the crop to be gathered extends as far as the eye can see, all the modern harvesting contrivances must be called into play, and besides there must be a well-organized body of men to handle these devices. So it is with the harvest of souls that is now waiting to be reaped. To cope with the gigantic task, a new technique will have to be developed, and well-organized and concerted action is essential. We have here a parallel to the situation which in recent times arose in the field of charity, where also altered methods were required to meet adequately the larger demands. In a similar manner, our methods of making converts will have to be revised and readjusted to meet the increased opportunities that present themselves.

We must not miss this providential opportunity which God in His mercy vouchsafes our generation. Our zeal, our spirit of sacrifice, our apostolic fervor must be equal to the occasion. Of course, conversion is the work of Divine grace, but, nevertheless, in this work God uses human instruments and human coöperation. Sometimes these human instruments fail, and the work is marred. The failure of the Church at any crisis is due to the human element which fails to enter into the plans of God. Failure in any given case, therefore, never reflects on the Church as a Divine institution, but must be attributed to human shortcomings. This reminds us of our responsibility at this momentous hour. Whether the Church at this date will experience another great rebirth, depends on our wholehearted coöperation with Divine Providence. This thought we must seriously ponder. In days gone by the splendor of the Church has at times been dimmed and obscured. One glance at ecclesiastical history tells us that the Church has undergone many vicissitudes: she has seen days of magnificent triumphs and suffered serious reverses; at times she has made stupendous gains, and at other times she has experienced disastrous losses. Her growth and numerical expansion have neither been steady nor progressed at a uniform rate. These changes of fortune, to which the Church has been subject, always

have the same cause. The promise of Christ assures the perpetuity of the Church, but it does not exclude temporal and local setbacks. That is quite obvious, and accordingly calls for no proof. The human factor counts in the fortunes of the Church, and it is for us to see that it tells on the favorable side of the balance sheet.

The world at present is being reshaped. Of course, we mean the world of ideas and of morals. Before the refashioning takes place, disintegration will yet go on for some time. During this period of transition and rebuilding, the world naturally will be in a state of flux and plasticity. That state of plasticity offers the Church her magnificent chance. She can influence and direct the re-orientation of the cultural life of humanity, and rebuild civilization along Christian lines. She can apply in this reconstruction the plumb and rule of Christian moral teaching so that humanity will live in a house reared according to the plans of the Divine Architect.

At no turning point of history was the Church better equipped for her functions. Not for centuries has she displayed the youthful vigor and splendid vitality which she now evidences. If in the past on account of untoward circumstances opportunities have been left unimproved, this will not happen in the present. Great accomplishments may confidently be expected in our times when the Church finds herself in such a favorable position and girds herself for action. Speaking of the wonderful rejuvenation of the Church that has taken place since the French Revolution and astonished the world, Professor Godefroid Kurth says: "Since then, if I may use the expression, the Catholic Church has once more become herself. One might have thought that she slept at the time of the Revolution; but it was the sleep of Jesus in the bark shaken by the tempest. Her awakening, tardy though it may seem, has been all the more fruitful. . . . The triumph of the Catholic cause is secure, even from a human point of view. . . . Let us then greet with hope and respect the progress that is going on at this moment in Christian society. It is a new Catholic springtime. We have seen other spectacles of the kind in our study of the Church in the past. They must help us to appreciate what is now going on under our eyes, affording, as they do, a new proof of the indefectible vitality of the Church."⁵

⁵ "The Church at the Turning Points of History" (Translated from the French by Rt. Rev. Monsignor Victor Day, Vicar-General of the Diocese of Helena,

THE PRESENT RELIGIOUS SITUATION

Without a dissenting voice, the religious situation of our days, as far as the world outside of the Catholic Church is concerned, is described as critical. Such terms as chaos, disintegration, collapse, confusion, are freely applied in reference to the religious state of our times. Outside of the Church positive doctrine has completely evaporated. Certitude in religious matters has entirely vanished. Faith is no longer viewed as a firm intellectual assent on Divine authority, but as an emotional preference that has no foundation in reason. The old and genuine conception of faith is upheld only by the Catholic Church as Professor E. Troeltsch says: "Rigid Catholicism alone clings to the old idea of authority, and for that reason stands out as a huge heterogeneous body in the midst of the modern world."⁶ Non-Catholic Christianity has been entirely emptied of all dogmatic content, and retains hardly a shred of the original deposit of faith. Hence it is that the various non-Catholic denominations have nothing to offer to their members in the way of positive doctrine. It is on that account that so many turn away from them. The number of the un-churched is daily multiplying. That this is the actual situation shall be proved by the declarations of those whose testimony in the matter cannot reasonably be doubted.

Helena, Montana). Of the temporal eclipse of the Church during the age of the French Revolution, the same author says: "Could this catastrophe (the French Revolution) have been avoided? Unhesitatingly I answer yes, and I add that it would have been avoided if the Catholic Church had been there. . . . She was out of contact with the public spirit, had at her disposal no lever to move the minds of men, and was without influence in the world of ideas. . . . The higher clergy—noble, attached to the court, absentees, worldly, almost laicized—did not rise to the occasion; they had neither the prestige of learning, nor the éclat of virtue, nor the advantage of real popularity: they were not the kind to guide the Church through the tempests. Nor were the inferior clergy more abreast of the times. True, they gave the example of Christian virtue, and stood intact in a gangrened society. . . . But, if they were all preserved from a moral point of view, they no longer had the true notion of the full part they were to play in society. They languished in a general state of dejection, they were resigned to be nothing, they did not protest when they saw the Church humiliated. As a keen observer has remarked, they lacked intellectual courage and were, in a word, more ready for martyrdom than for the apostolate. . . . Thus, the most heartrending spectacle of that whole century was not the deafening cries of error and crime, but the silence of the Catholic Church concerning social truth. All lying doctrines were heard—but the Church of God was dumb. . . . Let us not make the same mistake and be deceived by appearances. Our own atmosphere is not less charged than was that of the Revolution. I dare say that even the Revolution was not preceded by symptoms as formidable as those which now, under our eyes, seem to foreshadow a new catastrophe." Our optimism as we confidently face the future is fully warranted, for the Church of today is not enslaved and hampered in its actions, but free, strong and vigorous.

⁶ "Die Bedeutung des Protestantismus für die moderne Welt."

The Reformation has apparently run its course. Soon it will touch the nadir and disappear from our vision. In this history repeats itself. The law that rules the development of heresies is that of progressive disintegration. An inevitable logic governs this process, and there is no escape from it. A heresy owes its birth to a centrifugal tendency which detaches it from the one and undivided body of Christendom. This centrifugal force continues its deadly work after the separation has been accomplished until everything is scattered into atoms. That Protestantism had to come to this end, has long been predicted. The marvel is that it precariously held together so long without any really binding force. Its lease of life has, however, now reached its utmost limits.⁷

Let us hear what Mr. R. J. Campbell, M.A., has to say on the subject. In a paragraph bearing the ominous heading, *The Decline of Organized Christianity*, he says: "For a generation or more in every part of Christendom there has been a steady drift away from organized religion as represented by the churches, and the question is being seriously asked whether Christianity can much longer hold its own. . . . The masses of the people on the one hand and the cultured classes on the other are becoming increasingly alienated from the religion of the churches. A London daily paper made a religious census some years ago and demonstrated that about one-fifth of the population of the metropolis attended public worship, and this was a generous estimate."⁸ To the same effect is what Dr. Charles A. Ellwood says: "A crisis confronts religion in the modern world. A New Reformation is necessary within the Christian Church, if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all our other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth

⁷ Of this internal decomposition of Protestantism Dr. P. Hugo Lang, O.S.B., writes: "Es steht ausser Frage, dass in der gegenwärtigen Weltstunde die Revision der Reformation begonnen hat. Wir stehen in deren ersten Anfängen. . . . Zunächst wird die Bewegung innerhalb des Protestantismus ganz diffus verlaufen. Selbst unter den jüngeren Geistlichen der Landeskirchen kann man der Ueberzeugung begegnen, der Protestantismus habe als Kirche überhaupt keine Zukunft, er kehre entweder zur alten Kirche zurück oder löse sich in Sekten und kleine Gemeinschaften auf" ("Zur Methodik der Konvertitenführung" in *Bonner Zeitschrift für Theologie und Seelsorge*, 1927.)

⁸ "The New Theology" (New York City).

possibility, of course, is that our whole civilization may revert to a lower level, and that older and cruder forms of religion may again appear and become common."⁹ Another unsuspected witness makes the following observation concerning the religious decline in our days: "Unfortunately, ample evidence is available to show that religion is rapidly losing its hold upon the masses. Protestant churches of practically all denominations complain of poor attendance, and devise measures to turn the tide—which refuses to turn—while newspapers and magazines reflect the doubt of many concerning the solidity of the whole religious structure. As a prominent teacher of Princeton, Dr. McMachen, expressed it recently, 'there exist the most fundamental divergencies in the religious world of the present.' That they will continue under present conditions there can be no doubt—to the great detriment of religious influence in all directions."¹⁰

The successive stages through which the modern non-Catholic world has traveled are Churchlessness, Christlessness and Godlessness. But there is still a lower depth to which it may descend—the morass of immorality. Towards this it seems to be fast plunging.¹¹

CHARLES BRUEHL, D.D.

⁹ "The Reconstruction of Religion. A Sociological View" (New York City).

¹⁰ Charles E. de M. Sajous, M.D., Sc.D., LL.D., "Strength of Religion, as Shown by Science" (Philadelphia). Under the title, "Tolling the Knell of Protestantism," *The Literary Digest* for April 2, 1927, gives the gist of an article by Dr. Herbert Parrish which appeared in *The Atlantic Monthly*. There we read: "The crack of doom has sounded for Protestantism; it is shivering on its foundations, and this generation, it is forecast, will see the total and final collapse of Protestantism as an organized religious force. It is a Protestant, the Rev. Herbert Parrish, rector of an historic New Jersey church, who tolls the knell. He sees disintegration creeping up through the Sunday school, through the church itself, through the denominations, eating into the whole bundle of sects commonly known as the Protestant Church. . . . To put it briefly, this breaking-up is symptomatic of the Protestant Church's evolution." These pessimistic statements, it is true, have been challenged by some other Protestant ministers, but withal they voice a widespread impression. Thus, the Rev. Paul B. Bull writes: "Are we satisfied with the witness of the Church today? Is she really fulfilling her function of establishing the Kingdom of God on earth? Why was she unable to avert the bloody war among nations nominally Christians? Why are Christians unable to cope with the industrial chaos and floods of immorality which have come to a crisis in the War? Why has the Church of England lost its hold on the millions? Why are nonconformist bodies also failing? The facts are no longer in dispute" ("The Return of Christendom," New York City).

¹¹ "The modern (or we should say, the modernistic) man, the hapless heir to the profound and far-reaching aberrations of his ancestors, is reaping the bitter though inevitable fruits of the seed of error they have sown: his more remote forbears became churchless by setting at naught the one true Church; their progeny, taking the next logical step, rejected the fundamental doctrine of Christianity—the Divinity of Christ—and found themselves Christless; continuing the fatal process, the succeeding generations became Godless by denying to God the supreme place and vital influence in the affairs of men; finally, the ultimate result was reached in the deification of the State and the glorification of the Ego" (Dr. John S. Zybura, "Contemporary Godlessness. Its Origins and its Remedy").

IS THE CHURCH A PLAGIARIST?

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

In a book which has been mentioned in another article, Hilaire Belloc thinks that the most dangerous historical attack on the Church is that which tries to prove that it is a purely man-made organization, "a thing of shreds and patches" filched one from this old dead religion, one from that. It is the kind of thing which was—quite unintentionally—caricatured by Mr. Wells, when he wrote that Christianity was "one of the numerous blood and salvation religions that infected the decaying Empire." Lots of people read a thing like that and believe it, though no similar number of words perhaps ever contained as many misstatements or was easier of refutation.

Quite recently we have had an Anglican divine, Bishop Barnes of Birmingham, declaring from the pulpit of Westminster Abbey that the view of the Sacrament of the Altar (held by the way by a very large number of his own unfortunate clergy) is derived from the magical ceremonies of the mystery religions. Now, Dr. Barnes is a distinguished man of science, and those who hear him or who read his remarks are liable to be over-impressed by that fact, since, as Langdon Davies has recently been showing in his "New Age of Faith," the man in the street, having discovered that his mind is too great to bother with the truths of religion, has set out to run violently down any kind of steep place in the wake of anyone who utters anything which is or even pretends to be science. *En passant*, Bishop Barnes is prodigious—so we are told—in the domain of higher mathematics. I bow my head as one most unmathematical, but in that posture of respect I do venture to remark that I have met more than one higher mathematician who, apart from his dealings with the calculi, was quite as dull and ignorant a person as the next man. Further, I know by bitter experience that prolonged study of biology brings one no nearer an acquaintance with conic sections, and I feel perfectly sure that the deepest knowledge of that or any other branch of mathematics is not going to teach anybody anything about the science of Comparative Religion, of which it is abundantly obvious to the instructed that the Bishop knows nothing whatever. As to Mr. Wells' absurd dictum, as I have carefully analyzed that

elsewhere,¹ I need not waste time over it here. As to the Bishop, let us turn to the pages of the late Professor Warde Fowler—a man who wrote about things with which he was acquainted. We find him saying that “it is easy to find magical processes even in Christian worship, if we have the mind to do so; but if we steadily bear in mind that the true test of magic is not the nature of an act, but the intent or volition which accompanies it, the search will not be an easy one.”²

Professor Fowler thus goes on to point out—what is undoubtedly true—that the ideas of religion and of magic (which some one has called “its black shadow”) are absolutely opposed, for supplication is the antipodes of the arrogant demand of magic. However, the main point is that there is a continuous suggestion that the Catholic Church is a hardened plagiarist, and that is a very ancient accusation, not merely with regard to her organization, but as to Judaism, the “rock out of which she was hewn.” In A.D. 178, Celsus³ formulated most of the objections of this kind which have been made. Judaism, it was said, was an Egyptian heresy, and Christianity a schism from Judaism. Neither had any rites which were proper to it and to it alone, and amongst the religions copied from was that of Mithras. The answer then made by Origen was precisely that which Fowler makes so many centuries later: it is the intention alone which counts.

Surely that is obvious enough. Thousands of non-Semitic baby boys are circumcized every year from purely sanitary motives, yet no one cries out that the doctors are plagiarists. Origen pointed out that the ideas of the Egyptians and those of the Jews in regard to circumcision were just as different as those of doctors and savage races today, though both practise circumcision. Warde Fowler also calls attention to the importance of this matter of intention when considering observances that closely resemble one another, though carried out by Christians and Pagans. But, in fact, the point need not be pressed, since, when once suggested, it is quite irresistible.

¹ “On Miracles and Some Other Matters” (London).

² “Roman Religious Experience,” from which the later quotations in this article are taken. It may be added that it is to be supposed that the Bishop’s mind was occupied by some ancient notions, not very perfectly grasped, as to Mithraic practices.

³ I am indebted to Fr. de la Boullaye’s erudite work for these details.

Yet, it is amazing what wild suggestions can be made by those to whom this distinction has not penetrated. Amongst the seven orders of Mithraism—much more like what one supposes to be the grades of Freemasonry than anything in Christianity—there was one in which the initiate was branded on the forehead by a hot iron: this has been suggested as the origin of Christian Confirmation. In his most recent book “Religion in the Making,” even so sane a writer as Professor Whitehead commits himself to the even wilder and more amazing statement—in which there is to my knowledge no single vestige of truth—that “a relic of the religious awe at intoxication is the use of wine in the Communion service.”

Let us turn our attention to the two great groups of cases where it is possible for the half-instructed writer to claim that the Church has been a mere plagiarist, and that such is proof of its being a mere man-made organization. The first of these are the ceremonies which take place at certain significant epochs of life or in relation to the worship of the Deity in its most solemn phases. Let us begin with the simpler group.

There is perhaps scarcely any race, however primitive, which has not some kind of ceremonies referring to the great milestones in the path of life—birth, puberty, marriage, death. It would be tedious to discuss these in detail, for they may be studied in ethnological works. But this is clear, that the fact that Christians baptize at an early age is in no kind of way related to these general birth usages other than through the conception that baptism gives admission to the Church, just as pagan ceremonies admit to the tribe (as when the Ottawa Indians of the deer clan paint their children on the fifth day after birth with red stripes and spots). Baptism does much more than give admission to the Fold; it removes the stain of original sin, and that is its prime intention. Then, says the objector, it is borrowed from the *taurobolium* or *criobolium*—filthy ceremonies in which the participants were drenched with the hot blood of bulls or rams (as the case might be), and emerged *renatus in æternum* (really “purified” for thirty years, when the effect of the ceremony was supposed to have worn off). Here at any rate is an idea of freeing from sins, but no one now imagines that there is any relation between these ceremonies any more than there is between baptism administered once for all and the frequent lustrations of (say)

the initiate of Isis. As a matter of fact, the first-born *taurobolium* in Italy was in 134 A.D., though it is possible enough that such had happened earlier in Oriental countries. The borrowing may have been the other way, though that is not very likely.

Again, practically all races have recognized that the time of puberty is one which calls for certain ceremonies described as "initiatory." The Central Australians take the boys away for a long sojourn of some months in the wilds, apart from their families. During this time magical ceremonies take place: the boys are circumcised, and—most important of all—receive very careful instruction as to their moral and particularly sexual obligations towards one another and towards the tribe. Amongst the Romans, to take a widely different group, the *bulla* (a golden ball suspended around the neck which was regarded as the symbol of childhood) was put finally away, and consecrated to Hercules or Juno according to the sex of the child. The boy's hair was cut short: a lock was cast into the fire in honor of Apollo, and a second into water in honor of Neptune.

What all this amounts to is a general impression amongst the members of the human race that the change from childhood to man (or womanhood) is a time when a new outlook should be gained on life, and when new laws have to be learned and followed. Confirmation takes place with us rather earlier than the age we have been dealing with; it has for its chief purpose the reception of the Holy Spirit, but none the less the occasion serves for the fulfilment of the general demand just mentioned. One need not delay over marriage and death for the ceremonies connected with them. That there should be ceremonies at two such important epochs in life is not wonderful; in fact, it would be wonderful if there were not. To show how writers love to find parallels even where they do not exist, let me mention that a really able author describing the rite of *con-farreatio*—which was the oldest and by far the most binding of the several marriage ceremonies in vogue amongst the Romans, and an important part of which consisted, as the name implies, in the partaking of a cake in common by bride and bridegroom—says that of course this is the origin of the Catholic ceremony in which—mark, please!—the *essential feature* is the partaking of Holy Communion by the couple contracting marriage.

There is no kind of plagiarism in any of these things or at any

of these times. God so constructed the mind of man that he should feel the importance of these seasons and the need for special treatment of those reaching them, and the Church divinely guided has provided these ceremonies for the spiritual benefit of man, first of all, but for his rational satisfaction as well.

Those who, like Bishop Barnes, abhor the idea of a Real Presence in the Blessed Sacrament, are loud in their proclamation that the whole idea is a relic of magical ideas from primitive times, and of course make great play with the religion of Mithras. Now, of that religion we know but little,⁴ since the early Fathers ruthlessly destroyed every scrap of writing which related to its ceremonies. Thus, we have to rely on the comments of adversaries from the Christian side (which perhaps is like trying to learn what Catholic Christianity really is from Dean Inge) and on the fairly numerous carvings at the meaning of at least some of which we can only guess. They had some kind of religious feast, no doubt; but then so have hosts of other peoples and religions. In fact, the ideas of offerings, sacrifices and communions are everywhere and of all ages, for quite recently what seems to be conclusive evidence has been brought forward for sacrifice at any rate in the earliest paleolithic times known to us. Moreover, the idea of sacrifice almost everywhere contains the idea of the shedding of blood. In the worst civilizations (such as those of Carthage and Central America) we find barbarous human sacrifices; elsewhere, blood is shed by nose or ear piercing, tongue laceration, or skin cutting (the origin of tattooing). The ear or nose ring and the tattoo welts or patterns were obvious evidence to others that the sacrifice had been made. But to the view that without the shedding of blood there was no remission of sins, man's mind had been turned for many centuries before the great sacrifice once for all was made on Calvary.

Bishop Le Roy, who knows the Central Africans well, says that the ideas of offering, sacrifice and communion are as clear as possible amongst them, and that he has had them expounded to him by savages in the depths of the primitive forests in perfectly unmistakable terms. Man finds himself in a world where there are many things around him which he wants to use—in fact, must use if he is

⁴ There is a fairly full discussion of this question in my book, "On Miracles and Some Other Matters" (London).

to live. To whom do they belong? And may he take them? He must; but he acknowledges the superior right of the person who placed those things there by laying aside part of the food he has plucked, not so much as a gift, but as a tax or recognition of the real owner of the property. Such part laid aside might be utilized by some one else; it should be solely for the owner; let us make it his by destroying it by fire: here we have the sacrifice where in the previous place there was only an offering. Finally, when the sacrifice has been made, that which has been sacrificed becomes in some way penetrated by the divine influence so that the eating of it brings the participant into close relation with his Deity to whom the sacrifice was offered.

The Bishop, who is a theologian (Catholic, it should perhaps be mentioned), says that these ideas are bedrock principles in the minds of primitive races. That statement gives additional weight to the very remarkable words of Professor Jevons in his "Introduction to the History of Religion," where after a prolonged consideration of the topic he says: "Sacrifice and the sacrificial meal which followed on it are institutions which are or have been universal. The sacramental meal, wherever it exists, testifies to man's desire for the closest union with his god, and to his consciousness of the fact that it is upon such union alone that right social relations with his fellow-man can be set. But, before there can be a sacrificial meal, there must be a sacrifice. That is to say, the whole human race for thousands of years has been educated to the conception that it was only through a divine sacrifice that perfect union with God was possible for man. At times the sacramental conception of sacrifice appeared to be about to degenerate entirely into the gift theory; but then, in the sixth century B.C., the sacramental conception woke into new life, this time in search of a perfect sacrifice—a search which led Clement and Cyprian to try all the mysteries of Greece in vain. But, of all the great religions of the world, it is the Christian Church alone which is so far heir of all the ages as to fulfill the dumb, dim expectation of mankind: in it alone the sacramental meal commemorates by ordinance of its founder the divine sacrifice which is a propitiation for the sins of all mankind." A fulfilment, not a plagiarism—that is what we draw from this discussion. But indeed those who,

like Bishop Barnes, talk about magic in this case, prove that they have not learnt the A B C of the subject of Comparative Religion.

The second part of the subject—that which relates to the numerous things which the Church did avowedly borrow and adapt from the surrounding paganism—need not detain us long. As some one says, she sat on a rock in the midst of a surging sea littered with the wreckage of old religions. Now and then something swam in sight which could be made use of, and it was appropriated—but how many thousand things went by which were let alone?

People should really remember that the Church did not come into the world finding that world a *tabula rasa*. For the neophyte from paganism the path should not be made any more difficult than must be, and that was the policy of the Church. The temples of the pagan deities might be blessed and adapted to Christian worship, just as, for example, the Cathedral of Cordova was once a Moslem mosque. And so might ceremonies be adopted which were not inherently evil. Again, it was the intention which changed the haunt of the dryad into a holy well or the Roman lustrations or purifications (of, *e.g.*, land) into the Greater Litanies of Rogation Week. Or again the selection of December 25 (as the day for commemorating a birth the real date of which we do not know) or of other sacred days, may have a similar explanation. Everything belongs to God, and through Him all things belong to His Church which are rightly associated with her mission. Who is more fully entitled to select the things that are, and to reject the things that are not, fitted for her purpose? Hence, the reply to this part of the accusation is a suggestion that recourse be had to history to discover the reasons for her choices, and still more to disclose her innumerable renunciations and denunciations of things really noxious. The Church could and did sanctify the natural and beautiful desire which mankind felt to associate itself with springs and waters. But man also wanted badly to worship stones—and did, until Church Councils had not merely thundered against the practice, but seen to it that the offending stones were smashed up so that no such use could be made of them. In the selective power of the Church we see the divine guidance which led her—something very different from the jackdaw-like attributes which her enemies assign to her.

CONVERT WORK—SOME REMEDIES

By C. E. DOWD

The Priest's Role in Convert Work

Of course, the priest has a part to play. It is a weighty and important rôle, and one whose significance he must not lose sight of. St. Paul's words sound a warning note that we must never forget: "It is required, however, that the dispenser be found faithful." Faithful indeed must be the priest, if he is to complete that which the energetic laymen have endeavored to start. It is pitiable and sad to encounter cases—cases that are not at all infrequent—where a "dispenser who was not faithful" gave such a jolt to a sincere, well-disposed non-Catholic in his endeavor to enter the Church that the wonder of it is that the latter ever had courage enough to continue his quest of truth.

Christ came "to save not the just, but sinners"—"to enlighten them that sit in darkness and the shadow of death." How tenderly He presents His interpretation of the "faithful dispenser" in the parable of the Lost Sheep! The Divine Shepherd was not content that the ninety and nine were safe in the fold. His loving Heart yearned for the one that had jumped the bars, and was out in the night and in the storm, encompassed by dangers. And He girded Himself and, taking His staff, went out into the night, seeking and calling until He found the lost sheep. Again, how can any "faithful dispenser" resist the pathetic pleading of the Heart of Christ! "And other sheep there are who are not of this fold; them also must I bring, and there shall be one fold and one shepherd." Who will aid Christ in bringing back these shepherdless sheep, if not His priests? "And a vision was shown to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over to Macedonia and help us." This is the cry of America today to the priesthood of this land: "Pass over the parochial shoreland, and help us 'who sit in the darkness of the shadow of death.'" And no American priest worthy of the high hope of his calling may dare turn a deaf ear to that cry, if he is to be a "faithful dispenser."

The priest must make use of every occasion that presents itself

to make the practices of the Church intelligible to those who are present at his instructions, whether they be Catholic or non-Catholic. His sermons should be devoted to the explanation of truth in such a way that they will give practical information to his parishioners and clear up difficulties in the minds of the separated brethren who may be in attendance. The Lenten season, with its question box, offers a splendid opportunity for such enlightenment. Of course, all this takes time. No reader of these lines can hope to obtain instantaneous success by the introduction of this system into his parish work. It will take years to become effective, but the priest may rest assured that no effort of his made for the benefit of the "stray" will be entirely lost. Somewhere, somehow, the seed will fall on good ground and will produce fruit. Great numbers of converts entering into the Church *en masse* can hardly be hoped for. The grace of conversion is given to individuals, not to groups. The break at the time of the Reformation tore thousands from the loving embrace of Mother Church; the return to her kindly care will be made individually. As has been pointedly said: "The sin that ye do by two and two, ye must answer for one by one." "There were many widows at the time of Elias, but to none of them was Elias sent but to Sarepta to a widow of Sidon. And there were many lepers in the time of Eliseus, and none of them was cleansed but Naaman, the Syrian" (Luke, iv. 25). And so I believe it will ever be. But what does it matter whether conversions be by tens or by hundreds? As long as the individual priest has the inward assurance that he is doing his bit to prove himself a "faithful dispenser," God will take cognizance of his effort.

STARTING THE CLASS

When the priest has once prepared the way, he may then take active steps to start the class. An effective way of bringing this matter to the attention of the community is to announce the opening date on three successive Sundays. Sometimes we combine the matter of announcements with a letter of invitation to those we know would be interested in attending the classes. Bringing the matter to the mind of the people gives them ample time to invite their friends and acquaintances to come. The Catholic party should accompany the non-Catholic; it will make the latter feel more at home.

On the opening night the names of the applicants are taken and placed on permanent record. This insures system, and gives exact information at any time it may be needed as to what instructions were taken and what were missed. There may be some priests who are opposed to the class method of instruction. Whatever their objections, they must admit that group instruction is a great time-saver where instructions are numerous, while it relieves much of the drudgery from the work where instructions are given individually—two features that are worth while considering. The first class, while purely introductory, is highly important. From that first visit to the parish house the non-Catholic learns what to expect of the priest. The priest can “make or break” his hold on the class that first evening. He appears before them as a representative of the Catholic Church. It is his duty, therefore, to do the “talking,” and not the class members. I have heard converts tell of their instructions, and speak of them as hours spent in friendly discussion. I think this is the wrong system. It is the priest who must outline the work, or it will never be outlined. A teacher in one of our schools “takes no tip” from the class members. For the teacher of mathematics to discuss fractions today, percentages tomorrow, and the multiplication tables on the third day, just because the students suggest it, would mean nothing to anyone but a loss of time. Likewise, to gain a worthwhile knowledge of religion necessitates starting with the fundamentals before adding the superstructure.

The first class gives the priest an opportunity of arranging the time and number of instructions to be given each week. Two periods per week are recommended. This arrangement gives plenty of time for preparation. Individual study is of prime importance, for the process rests upon a fifty-fifty proposition. A reasonable time spent in preparation, joined with a reasonable amount of explanation, makes the ideal combination. Without study on the part of the class, attendance at the various instructions will mean little more than killing time. Study, moreover, brings up difficulties and objections. It is these very objections to religion which must be explained away, or otherwise the priest's efforts are vain. Each convert must be made to feel that he is free to bring up his objections. The more questions the better. If they do not ask them, the priest must, for it is only by means of the question that he can assure himself of the

progress each member is making. An honest question deserves an honest answer. The proper time for bringing up these objections is at the close of the instruction. Questions should be encouraged by the conductor of the class, for *a class without questions is a class without interest.*

TREATMENT OF CLASS MEMBERS

The purpose of the first instruction is to make every one present realize that he has much to learn by attending the course. If this is done in an emphatic, yet kindly way, the priest will ever remain master of the situation. If, on the other hand, he fails to gain this advantage, he will suffer from the handicap all through the work. The capital sin of the Reformation was pride. It is still a fairly well advertised sin. Pride of intellect has ruined many a promising career within as well as without the Fold. The priest must look for signs of it in the class. It is his task, once it is discovered, to eradicate it from the soul and do it quickly. The virus of pride is too deadly to permit it to remain. Pride like proud flesh must be cut away by the spiritual surgeon. It is his task to perform the operation. The process may not be the most pleasant thing in the world to do, but, unless it is done, there can never be any hope of conversion. The road that leads to God is the road of humility; pride is always a terrific barrier to the soul's progress. The antidote for the poison of pride is the conviction of personal ignorance. This must be administered in large or small doses as circumstances require. The remedy may at times cause the patient temporary indisposition and personal chagrin, but he will rally eventually. In fact, it is safe to say, the quicker the reaction, the quicker the progress. The priest can detect intellectual pride instantaneously. At times, it shows itself by an attitude of indifference; at times, by a supercilious air of condescension on the part of one attending the class. Whatever way it manifests itself, it must be rooted out. The person who comes to the class with a "know-it-all" air about him, must be halted. The balloon of pride must be punctured. While in that frame of mind, he can exercise nothing but a baneful influence on the others. He must be thrown off his feet, as it were; only after this will it be comparatively easy to lead him along the road of truth. I have heard priests criticize this view. In spite of what

they say, I can give a better reason for using this method than they have for opposing it. It is the precise method used by our Divine Lord Himself, when He dealt with the arrogant Saul, and it was surely this same treatment that gave to the Church its first great convert. Saul was actually thrown from his "high horse," before Christ even deigned to address him.

To accomplish this effect, the priest needs but put a few well-directed questions to convince everyone present that he knows but little of the Catholic Church. He may ask them, for instance, for their reason for belief in God, the purpose of man's life here below, the difference between man and the animal. These and other similar questions are aptly calculated to produce the desired results. It is astounding to find how few there are outside the Church who can answer these questions intelligently. The average child in a parochial school considers them simple, while the average non-Catholic finds them puzzling indeed.

BOOKS TO BE USED

We have often been asked what text-books we use here in our work. The *Baltimore Catechism* is the book that we follow. As far as the class members are concerned, any approved catechism will do as well. The things that matter in the course of instruction is, not so much what the book contains, as the manner in which it is presented. The priest must seek to give expression to the subject matter discussed in an up-to-the-minute way. This insures interest and preserves attention. To ask a six-word question and expect a seven-word answer makes the class monotonous: it savors of the kindergarten, and should never be found in dealing with adults. An individual instruction presented in happy garb, interspersed with apt illustrations and pointed questions, is the combination that makes convert-work a happy and enjoyable hour in the week. Besides the Catechism and the Scripture, the priest will do well to have with him a Protestant version of the Bible. It is *the* Book which the average non-Catholic has a passing acquaintance with. It offers a common starting-point for discussion. The effect the use of this book has is quite psychological. There is no better way to present the Catholic doctrine of Penance, Eucharist, Extreme Unction and Celibacy than

by reading from the Protestant version the text of the Scripture which corroborates Catholic doctrine.

In our work here we employ a chart which is of immense practical value in the explanation of the chapter on "The Church and Its Marks." It consists of a complete list of the Roman Pontiffs together with the years wherein they reigned. Alongside this list of names, the major Protestant denominations are recorded together with the date of their inception. To show this list of some 260 names, totalling 60 inches in length, compared with the meager years throughout which Protestantism has endured, produces a never-to-be-forgotten effect on the mind of the convert. No argument of mere words can ever compare with a single showing of this chart.

The priest will do well to keep near at hand a work issued by the United States Bureau of Commerce and Labor, entitled "Religious Census." This book can be had for the asking. It contains the nation's complete census of the various religious denominations of our land. The fact that it comes from the hands of the Government makes the average class member ready to accept without question the figures and other data found therein. It is a very valuable help in explaining the mark of unity in the Catholic Church, as compared with the lack of unity outside it. How many non-Catholics have ever dreamed that Lutheranism is made up of 24 independent bodies and Presbyterianism of 17; while Methodism offers 16 distinct variations. Reading off the separate titles as the Census records them, makes a profound impression on the minds of the listeners.

To give even a brief resumé of the subject-matter outlined in each of our 26 instructions seems aside from the purpose of this article. In fact, I do not think it necessary. The dogmatic training of the priest, together with his readings on history and kindred subjects, makes it comparatively easy to map out a plan for the proper presentation of Catholic truth. What he must bear in mind in such preparation is, however, to embellish the single talks with a happy use of illustrations. It is the illustration that gives such added interest to the hour of instruction that the members of the class delight to attend.

It has been the writer's intention in the course of this article to set down a few considerations in reference to convert-making. It is

not intended to be an exhaustive treatise, but merely one wherein a few of the "high spots" in the work are touched upon. Maybe, even the little presented here will prove helpful to the reader, and throw light on some of the perplexities which the work involves. Surely it is a great work for the priest. Of course, it means work and study and self-sacrifice, and at times discouragement. But it also means the profoundest thrill of satisfaction that can come to his life when he feels that his ministry is rounded out in full, that he is actually caring for the entire flock entrusted to him, that he is following closely in the Master's footsteps along the thorny paths of the world, seeking for the sheep that was lost, that he is aiding just a little in bringing about the fulfillment of the prayer of Christ "that all may be one as Thou Father in Me and I in Thee, that they also may be one in Us, that the world may know that Thou hast sent Me."

Surely it is a great work—confining at times, but always satisfying. To lead a timid soul to God, to place it within the sacred enclosure of the Fold of Christ, to cause a new child to recognize the beautiful face of Mother Church and make it feel content and comfortable in the wholesome embrace of her loving arms, is a joyous work to which no other can be compared. St. James' words hold true encouragement especially for the priest: "He who causeth a sinner to be converted from the error of his ways, shall save his soul from death, and shall cover a multitude of sins."

A CHRISTIAN IN THE MAKING

By GEORGE H. COBB

The long flat Roman brick which has successfully withstood the wear and tear of time through the ages was made by a secret process that is unknown to the present world. The walls of the Church at the commencement had to be built of converts. Unless these bricks were durable, the whole edifice was in danger of tottering. From the soft clay of a decadent paganism, compounded of luxury, untold debauchery and licentiousness she molded, with God-given skill and infinite care, a product that under the influence of the fire of the Holy Spirit became hard and durable as the bricks of pagan days. The whole process of the fashioning of a convert in the early days of Christianity presents a most fascinating study to the priest of today. It may be that, as we read of the long and frequent instructions whereby these souls were molded into a new shape, we will ponder seriously as to whether the instructions usually given to converts today are of a length or a depth calculated to enable them to live up to the ideals of Catholicism in years to come. It will never do for such people to skim over the surface of religion, for half-baked bricks will quickly crumble away into uselessness. No finer illustration that every event of importance circles around the Mass can be produced than in the absorbing story of the making of a Catholic in the days when the Church built herself up on the ruins of paganism. We shall see how the seven scrutinies or examinations of the catechumens in Lent took place during the Mass—or, to be strictly accurate, six, for the seventh took place on Holy Saturday when there was no morning Mass. Nay more, the liturgy of the Mass for the Great Scrutiny in Lent misses all the beauty of its meaning, unless we consider it in the light of this all-important event. It is thus a matter of the deepest interest to study the process of evolution whereby a catechumen became one of the faithful.

It is hardly necessary to remind the reader that the word "catechumen" is the word used by St. Paul (*ὁ κατηχοούμενος*,—"he who is being instructed in the word").¹ In the second century, the Church, puny in her strength, harrowed on all sides by enemies,

¹ I Gal., vi. 6.

with the sword of the persecutor forever at her throat, could give little time to the problem of the catechumen, though fully conscious of its all-importance. In the fourth century, things changed with the advent of Constantine the Great: the stranglehold was released from the throat of the Church, and from the darkness of the Catacombs she now found a place in the sun. This was the great age of converts when pagans came pouring into the Church by thousands and when at last she found breathing space to solve the grand problem of their entire conversion. Hitherto she had been content that the catechumen should be sufficiently instructed, should be grouped in a class apart, and finally should be subjected to certain ceremonies. Sheer necessity forced her to leave the rest to the Lord of the Harvest. In the fourth century, however, she evolved a magnificent ritual around the catechumen which was calculated to impress deeply the minds of men that entrance into the Church was the one thing necessary in life. Thereby she taught every one of her children to be far prouder to say "Christianus sum" than to say "Romanus sum." In the fifth century the pagan world in Rome had been Christianized, and the problem ceased so far as Rome was concerned. We will confine our study to the fourth century, and the reader will note for himself how many of the ceremonies here described are reproduced in the Ritual for Infant Baptism as we have it today.

It would be well not to confine our attention to any particular church (*e.g.*, Rome, Antioch, Carthage), for, where information is scanty regarding certain details in one church, further information may be gained from another church. Among the body of catechumens, those who applied for Baptism at the end of Lent (for Easter was the one great time for Baptism), were termed candidates (*competentes*). Should these candidates be judged to be sufficiently prepared they were styled "elect" (*electi*). They were never ranked amongst the faithful until after baptism.

How did one come to be grouped amongst the class of the catechumens? There was a special ceremony of admission, which began with a preliminary examination. The name was entered, special inquiries were made as to the behavior of the applicant, and searching questions were asked concerning the motives which had

caused such application to be made.² The priest breathed on the face of each applicant—an action recorded several times of Our Lord in the Gospels. One breathes on a thing to remove impurities as when blowing dust from a book; one breathes on a candle to extinguish the flame. The breath of the priest is here used to drive out the devil, and we see the commencement of exorcism. It is Tertullian³ who enumerates, amongst the Christian practices which a wife should not reveal to her pagan husband, the breathing made to drive away evil of any kind. We find that these exorcisms were frequent during the days of conversion, showing how fully the Church realized the firm grip Satan had on the pagan world. The priest proceeds to trace the sign of the Cross on the forehead with the thumb saying: *In nomine Patris, etc.* The first thing any applicant had to fully realize was the salutary use of the holy sign. The adult was called upon to remove much that had hitherto appealed to his senses—epicurean banquets, immodest dances, sensual delights, impurities of every conceivable degradation. Wherefore, the priest proceeds to sanctify the senses with the sign of signs on forehead, ears, eyes, nostrils, mouth, breast and shoulders. Even as our Lord placed His hand on the little ones to bless them, the priest imposes his hand upon the head. Finally, a little blessed salt is placed upon the tongue of the applicant to denote this calling to be the salt of the earth. He is now ranked amongst the catechumens, and may henceforth assist at the Mass as far as the Gospel.

A long period must pass before the catechumen is deemed sufficiently prepared to apply for reception as a candidate at the beginning of Lent with a view to being admitted into the ranks of the faithful. The time varied from two to five years according to various churches. This period of probation was not only long but arduous, for above all things must the applicant give proof of good conduct. Long prayers and trying fasts must indeed have been a change to one accustomed to living in the lap of luxury, trained from childhood to minister to his basest desires. It was a stern novitiate for a mode of life that sought by every means to suppress the carnal man and live according to the spirit. Here might we well pause to consider with sorrow what a change for the worse Catho-

² St. Augustine, *De catechizandis rudibus*.

³ *Ad uxorem*, XI. 5.

lic lives have undergone in these days of neo-paganism, and how little today's converts are tested as compared with former times.

At the beginning of Lent the "elect" had to enter upon a much more serious course of instructions and to give sterling proof of good conduct. The best illustration of these instructions that has come down to our time, is given by St. Cyril of Jerusalem. These were a series of eighteen given during Lent, and five that were not given until after Baptism. These instructions, each lasting three hours, were not given during Mass. The elect along with their godparents gathered around the *ambo* (pulpit), which was placed in the middle of the church. The eighteen instructions are concerned with Christian Doctrine and the Creed which all the elect recited together on Palm Sunday. The other five contain a clear exposition of the great mysteries.

In Rome, the examinations continued on seven certain days in Lent called "Days of Scrutiny." The first scrutiny is announced to the faithful at the Station Mass on the Monday of the third week in Lent, when the archdeacon, from the *ambo*, invites them "to assist at the heavenly mystery by which is conquered the devil with all his pomp, and heaven's gate is opened."⁴ On the Wednesday following, the ceremony begins at 9 a. m., when the names were taken, and the elect escorted into the church, the men being separated from the women. Before the Lessons in the Mass, a deacon bade them prostrate themselves in prayer. They are taught to say "Amen" in a loud voice, and to make the Sign of the Cross with the accompanying words. A cleric exorcizes them, then a second, and finally a third time. Here we see the Order of Exorcist. Each time the elect prostrate themselves, pray and make the Sign of the Cross. A priest then makes the Sign of the Cross, imposes his hand on the elect, and recites a prayer. They depart before the Gospel. We find this long ceremony repeated several times during the Days of Scrutiny.

Wednesday of the Fourth Week of Lent is the great day of scrutiny. The Station Mass is most fittingly held at St. Paul's Outside the Walls. There are two Lessons both bearing obvious reference to this scrutiny, during which the priest touches the ears of each of

⁴ See *Ordo VII*, in *P. L.*, LXXVII, col. 997.

the elect with the word "Ephpheta," that their ears may be opened to the truth. The fine incident of the man born blind recorded in St. John's Gospel bears a pathetic meaning to the elect, born in the blindness of paganism. Four deacons carry with great pomp the Four Books of the Gospels, and place them on the four corners of the altar. A priest explains the word "Gospel," then from the *ambo* a deacon reads the beginning of St. Matthew's Gospel. The priest gives an account of St. Matthew, his symbol and its meaning. The ceremony is repeated with the other Gospels. Afterwards the Creed is made known to them, and they recite the Apostles' Creed together. The Lord's Prayer is then said, and each petition is carefully explained. The Gospel of the Mass is sung, after which the godparents escort the elect from the church, but then return for the Sacrifice. A special mention is made of the godparents at the *Memento*, and a special prayer for the elect is made in the *Hanc igitur*.

The seventh and last scrutiny is held at 9 a. m. on Holy Saturday, when the elect alone were assembled, for the faithful will not be convened on that day until night. Their instructions now come to a finish. Not a cleric, but a priest exorcizes them. In addition to a Cross on the forehead and the imposition of hands, the nostrils and ears of each are anointed with saliva. The Creed is recited, and then the candidates are anointed on the breast and back with Holy Oil that, like athletes, they may prepare for the Christian combat. Thrice are they questioned as to their renunciation of Satan in order to make sure of their good dispositions. The deacon then dismisses them with the words: "Return home, and await the hour when the grace of God will work in you by Baptism."⁵ The glorious and long awaited hour of their Baptism will be fully explained in a further article.

⁵ *Ordo*, I. 38.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

IV. "The Dark Night of the Soul"

A comparison of this work of St. John of the Cross with "The Ascent of Mount Carmel" almost forces upon the reader the suspicion that the Saint wrote this second mystical treatise for the purpose of counteracting the impression which "The Ascent" may cause in the mind of the reader. "The Ascent" presents mystical contemplation as the logical outcome of the "active purgation of the senses," and its teaching seems to be: "Practise meditation and self-control, and in due time you will pass into the contemplative state." In "The Dark Night of the Soul," however, St. John uses quite a different language, and the contents of this latter work may be briefly summarized as follows: "If you want to pass into the contemplative state, your own efforts will not do you any good. God Himself has to take you by the scruff of the neck and place you in that elevated state, and He does this by means of a twofold passive purgation—that is, the purgation of the senses as well as of the spirit."

Hence, the difficulty of bringing the analysis of the subject of this second work of St. John into harmony with "The Ascent" arises, first, from the fact that in "The Dark Night" we are confronted with two kinds of passive purgation preparatory for the union with God, whereas "The Ascent" only speaks of one kind of passive purgation (called "the dark night of the spirit"); secondly, the two works seem to express conflicting views regarding subjective experiences during the period of the transition from the state of beginners to the incipient state of contemplation. In "The Ascent" St. John says nothing of the painfulness of this transition; on the contrary, in chapters 13-14 of the second book of "The Ascent" (where he describes the criteria by which this transition is to be recognized), he seems to suggest that the soul which makes this experience feels a kind of agreeable relief from the drudgery of meditative prayer. But "The Dark Night" presents quite a different picture of the process. Chapter 8 of the first book opens the subject of

the passive purgation of the soul with the ominous words: "There are two dark nights or passive purgations: the first night, that of the senses, is bitter and terrible; the second night, that of the spirit, is incomparably more awful."

But, although the divergence in the treatment of the initiation into mystical theology in the two literary works is obvious to the reader, yet I think they do not contradict each other, and we may be able to bring them into harmony by realizing what kind of aspirants "*The Dark Night of the Soul*" has chiefly in view.¹ Whilst in "*The Ascent*" St. John addresses himself to the generality of aspirants to the supernatural perfection, in "*The Dark Night*" he lets the reader know in the very first chapter that it is quite a particular sort of "beginners" he means to instruct in mystical theology. In this chapter he describes them—probably he has in view novices of a contemplative Order—as persons who throw themselves into the exercises of the religious life with youthful fervor and zest, experience sweet consolations, and become consequently well pleased with themselves, and proud of their spiritual progress; they despise others who seem to be less favored by God, and envy those who appear to be more fervent or more devoted to bodily mortifications than they themselves; they grow gloomy and sulky when sensible devotions are withdrawn, and use all sorts of means to regain the good graces of God. This is a concise description of the kind of beginners St. John portrays at great length in the first seven chapters of the first book of "*The Dark Night of the Soul*," and for these he has written the work. The reader who has some experience of spiritual life cannot help smiling at the silliness of such people as are described by St. John, and agreeing with the Saint that pious people of this sort would never, in the ordinary course of spiritual evolution, arrive at contemplation and union with God. Both their conceit and silliness prevent them from getting out of the state of beginners and proceeding into the state of contemplatives. Therefore, God has to step in and take them in hand by the extraordinary means of the dark night of the senses as well as of the dark night of the spirit.² Throughout "*The Dark Night*" St. John minutely and

¹ Baruzi (p. 571) says that the two works do not represent two ways, one of which rises above the other, but one and the same force which expands itself more and more.

² Baruzi (p. 582) says that St. John in the first chapters of "*The Dark Night*"

sometimes in tiring repetitions describes how God, in energetically carrying out that twofold passive purgation of the soul, acts like a hunter who hunts down his quarry by singling out a particular animal among the herd of roaming wild animals, and catching and taming it by means of a lasso. As the animal caught in the meshes of the lasso prolongs and intensifies its agony and terror by tugging against the rope, in the same way, the less resignation and docility the soul shows, the more intensely it suffers under the treatment of the dark night. According to St. John, God selects among the crowd of persons, as described above, some to bring them low, some whose spirit He will tame to make them receptive for contemplation by means of that double passive purgation. "It is necessary for them," he says in book I, chapter 7, p. 30, "that God should bring them to the state of proficients" (that is, to the beginning of contemplation), "which He effects when He leads them into the dark night of which I shall now speak."

We are, therefore, entitled to say that, according to St. John's view, not the average run of spiritual recruits need a special act of divine Providence to guide them to the contemplative state, but only those souls who, although earnestly struggling after God, are obstinate and silly. In this respect, mystical writers seem to be in the right when maintaining that contemplation is an extraordinary gift; this opinion seems to hold good at least of self-opinionated and yet fervent souls.

As already mentioned, "The Dark Night of the Soul" gives the reader an insight into how God deals with those persons whom He selects for the high state of union with Him. From chapter 8 to the end of the first book, St. John makes us see what is meant by the first kind of passive purgation, *viz.*, that of the senses; in the whole of the second book, the Saint gives us a vivid, or rather a lurid, picture of the experiences of the second kind or passive purgation, *viz.*, the dark night of the spirit.

Now, on entering into an analysis of the two kinds of night which form the contents of "The Dark Night of the Soul," we cannot avoid discussing and trying to solve the vexed question: Why does the Saint in "The Ascent of Mount Carmel" speak of only one kind

deals with poor intelligences, which nevertheless, in spite of their puerilities, may be led to the grace of contemplation.

of passive purgation (called the "dark night of the spirit," or of faith), whilst in "The Dark Night of the Soul" he is most emphatic in maintaining two kinds of passive purgation—*viz.*, first, of the senses, and then of the spirit? It is true that "The Ascent" also mentions the dark night of the senses as a necessary means of obtaining contemplation: but the term is there used in the sense of active, not passive purgation of the senses—that is, in the sense of practising self-control and meditative prayer, of which he says nothing in "The Dark Night of the Soul."

A detailed analysis of those two kinds of passive purgation described in "The Dark Night" will, I hope, enable us to perceive, first, that what is called "the dark night of the spirit" in "The Ascent" is practically identical with "the dark night of the senses" in "The Dark Night of the Soul"; secondly, that what the Saint in this latter work designates as "the dark night of the spirit" is nothing else but the sufferings and agonies and terrors which are caused by natural consequence in those souls who, by reason of their obstinacy or lack of common sense, will not give up their accustomed ways of practising devotion, even when the light of contemplation prevents them from practising meditation. Thus, the dark night of the spirit is hardly more than the night of the senses in an intensified degree, owing to the refractory disposition of the subject to that night.

Now, let us see whether this explanation is correct by following up the Saint's theory of the twofold passive purgation of the soul. In chapter 8 of the first book, St. John outlines the character of the two dark nights in the following words: "The first night or sensual purgation, wherein the soul is purified or detached, will be of the senses, subjecting them to the spirit. The other is that night or spiritual purgation in which the soul is purified and detached in the spirit, and which subdues and disposes it for union with God in love." This passage contains, so to speak, the program St. John intends to carry out in the subsequent chapters of the book. It must, however, be confessed that this passage hardly gives the reader a clear idea of the difference between the two passive purgations. From our analysis of "The Ascent of Mount Carmel" we have ascertained, it is true, that the passive purgation which is there called the passive purgation of the spirit consists in a state of darkness

and emptiness of the mind—that is, in the inability to converse with God by means of concepts and other natural activities of the understanding and of the imagination; and we have thus learned that this night comes from God, or rather from the powerful influx of the divine light called faith. And this night is meant in the passage just quoted, where St. John says that “the soul is purified and detached” (*viz.*, from her natural ways of communicating with God by means of concepts), and thus “subjected to the spirit.” But what does the Saint mean by spirit? He does not say; throughout this book he does not trouble himself to tell the reader the meaning of the term “spirit.” In the same passage referred to, St. John maintains that in the second night (*viz.*, in that of the spirit) “the soul is purified and detached in the spirit.” These words seem to obscure the meaning of “spirit” still more. Thus we see that the Saint is not very lucky in placing before the reader a clear outline of the subject he is going to write about. However, by following up the details of his explanations we shall be able to discover the probable meaning he attaches to the term “spirit.”

In Chapters 9 and 10 of the first book of “The Dark Night of the Soul,” St. John describes the passive purgation of the senses (or the first dark night) in terms with which we are already familiar: God causes His essential light or the light of faith to shine more strongly into the mind, and, in consequence of this, the understanding becomes unfit for—nay, incapable of—discursive meditation, while the soul loses all sensual enjoyment in these exercises. The Saint calls this condition “the state of aridities.” As these aridities, being nothing else than evident criteria of the oncoming state of contemplation, are a great blessing, St. John makes the very practical remark (chap. 9, pp. 37 sq.): “If they (the persons subjected to the dark night of the senses) knew how to be quiet, to disregard every interior and exterior work . . . and resigned themselves into the hands of God, they would have, in this tranquillity, a most delicious sense of this interior food. This food is so delicate that, in general, it eludes our perceptions if we make any special effort to feel it; for . . . it does its work when the soul is most tranquil and free; it is like air which vanishes when we shut our hands to grasp it.” This passage leads to the conclusion that, if these aridities (called the dark night of the senses) cause in the soul

distress, anxiety, and fear of having lost God's grace, and if this kind of passive purgation is felt as "bitter and terrible to sense" (p. 31), such a state of fright and terror is simply due to ignorance, fretfulness, and lack of resignation on the part of the beginner. Unless he learns to keep quiet, instead of making frantic efforts to go on in his accustomed way of meditating, he will lose the light of contemplation and shut himself out from the grace of union with God. In his Introduction to "The Dark Night of the Soul" (p. xii) Fr. Benedict Zimmerman says: "This purgation of the sense comes in different ways, such as reverses of fortune, loss of friendship, loss of one's reputation, ill-success in one's undertakings, illness, and the whole train of temporal misfortunes. It is always accompanied by the loss of sensible devotion." This explanation of the purgation of the senses does not fully express St. John's view of the matter. The cause of the purgation of the senses—or, in other words, what brings about the inability of the understanding to practise discursive meditation, and urges the mind to remain quiet and direct a general attention to God—is the light of faith or the light of contemplation; wherefore the Saint even maintains (chap. 8 of the first book): "This night [*viz.*, of the senses] is contemplation subjecting the senses to the spirit." This means that, as soon as the light of faith permeates the mind, it signalizes its presence in a very effective way, *viz.*, by incapacitating us for the ordinary mental acts of meditative prayer, and at the same time by creating within us a physical nausea at such natural activities of the mind. In this way the light of faith subjects the senses to the spirit: that is, the natural acts of the mind with regard to religious things are superseded, and the understanding is raised to the divine activity of contemplation, and thus the mind or the understanding becomes "spirit."

In Chapter 9 of the first book, St. John repeats the doctrine laid down in "The Ascent of Mount Carmel" (book 2, chapters 13 and 14) as to how the "aridities" experienced by the soul may be recognized as the influx of the light of faith, and distinguished from aridities caused by sin or tepidity. Chapter 10 is also a repetition of an instruction given in "The Ascent": "All efforts [*viz.*, to find God by means of meditation] are in vain, because God is leading them [the souls subjected to the dark night] on the road of contemplation." The remaining chapters of the first book deal with the

effects of the passive purgation of the senses: love of God first, and naturally because the dark night of the senses is the light of "pure faith which is the means of union with Him" (chap. 11); then this union by faith necessarily brings love. Pure faith and sweet love fill the soul with the overpowering consciousness of God's greatness and man's littleness. Last but not least, love of our neighbor and the practice of social virtues are the results of the dark night of the senses. Thus, the analysis of the first part of "The Dark Night of the Soul" shows us that its contents is simply an elaborate variation of the theme laid down in the first chapters of the second book of "The Ascent of Mount Carmel."

Let us now see what the Saint has to say about the dark night of the spirit in the second part of "The Dark Night of the Soul." As I have already pointed out, St. John nowhere volunteers an explanation or definition of the term "spirit"—not even in the passage quoted above, where he tries to set forth in two short sentences the difference between the dark night of the senses and the dark night of the spirit. Rather mysteriously he says: "In the night of the spirit the soul is purified and detached in the spirit, whereas in the night of the senses the soul is purified and detached in so far as the senses are subjected to the spirit. *Quantum sapio tantum capio*: there is hardly any difference of meaning between the two "explanations" of the two respective nights. In both cases the soul is purified and detached, not only from outward objects, but also from all particular religious concepts and from attachments to particular ways of serving God; in both cases the end and aim of the two passive purgations is that the spirit may gain the mastery over the senses. For the Saint says: the night of the senses subjects the senses to the spirit, and the night of the spirit subjects the soul for the union with God in love. To "subject the soul for the union with God in love" can only mean that the soul should, by means of passive purgation, become fit for union with God, which is brought about by the passive purgation of the senses (or by faith) and completed by love. Thus, the passive purgation of the spirit is in essence as well as in its aim, and therefore also in its effect, identical with the passive purgation of the senses. And, as a matter of fact, if one reads the second book of "The Dark Night" with an eye to the contents of the first book, one cannot help noticing that in the former the same ideas

recur which are found in the latter—only in a higher key, so to speak, or the theme is more elaborated. These ideas are: (1) The dark night of the soul is the influx of the light of faith; (2) The immediate effect of this inflow of infused contemplation is darkness in the understanding, dryness in the will; but of course, in the dark night of the spirit this effect is more painful and harassing, because the persons who are subjected to it are those who, in spite of the dark night of the senses (which deprives them of the food of meditative prayer and the accompanying sensible consolations), are obstinate and silly enough to insist upon their own paltry way of serving God by kicking against the goad (Acts, ix. 5), and consequently are subjected to intense feelings of agony, distress, and terror; (3) The final result is, if the soul is able to stand those afflictions (which, as we know, are chiefly of her own making), "that high state of contemplation of God by which the soul goes forth to the union with God" (book 2, chap. 17). To the question whether every soul that walks the path of contemplation has to go through the "terrible" experiences attributed by St. John to the dark night of the spirit, the only answer that can be given in accordance with the theory just explained is: if the soul through ignorance or obstinacy, or through being misguided by ignorant spiritual directors, wants to adhere to her natural ways of meditative prayer and cherished devotions in spite of the influx of the light of pure faith or contemplation, she will have to suffer the afflictions described by St. John, or what is perhaps more likely will lose the grace of contemplation; but, if the soul has common sense, she will easily find out, by consulting books or even without any instruction, that the state of inhibited meditation is a sign of a higher vocation in spiritual life. For in this transition period, as St. John himself remarks in "The Ascent," sweet tender love urges the soul to leave off making meditation; she realizes that, compared with the newly discovered way of looking at God in the light of faith, meditation and other devotions are like the plays of little children. John of Balduke (a Capuchin of the Dutch province who was almost a contemporary of St. John of the Cross) expressly teaches in his work, "The kingdom of God in the soule or within you" (Paris, 1657, chapter 27), that there is no darkness, no distress, no desolation, inflicted purposely by God upon contemplative souls, such experiences being nothing else but

the necessary consequences of lack of resignation on the part of the soul: "There is no aridity, no desolation of which teachers and books make mention, provided the soul is perfectly resigned to God." Baruzi (p. 621) puts the question: whence comes the "hatred" exercises of the faculties (*i.e.*, the hatred of ordinary meditation) felt by the soul that enters the contemplative state? His (Baruzi's) answer is perhaps not very far from the mark: "Without any doubt, it comes from the mediocre idea of meditation entertained by spiritual persons and also by St. John, and also, no doubt, from the dryness into which the philosophy taught to him—St. John—by his teachers at Salamanca necessarily led."

As to the other question, why the soul that aspires to the perfect union with God has to go through the terrible mental tortures described in the chapters on the "dark night of the spirit," Baruzi confesses himself to be disappointed—like anybody who studies "The Dark Night of the Soul"—at not getting a satisfactory answer from St. John. Baruzi thinks that St. John's teaching on this subject seems to suggest the need, on the part of the soul, of a "universal expiation" (p. 623). But one may ask: what is meant by "expiation universelle"? The fact that St. John cannot account for those terrible agonies and mental sufferings described by him in such lurid colors suggests still more forcibly the opinion of John of Balduke, *viz.*, that these afflictions are the consequence of the lack of resignation on the part of the soul. Comparing the various conceptions of passive purgation which puzzle the average reader, and realizing the lack of conformity among the great mystics in describing the exact nature of both the active and the passive purgation, Baruzi makes the very appropriate remark (p. 568) that the mystics, without analyzing their personal experience sufficiently, too readily adopt and too superficially fix the line of demarcation between active and passive purgation. "The mystics have not with exactitude explored the phenomena of the active and passive purgation in their respective tortuosities. . . . They have assumed that 'in the case of passive purgation' the divine grace can alone determine and bring about an entire and intimate remoulding of the subject. How could they help, after this, ignoring the human capabilities? The idea of a purification, which at first is active and then passive, corresponds to actual fact but outwardly . . . and the mystics know very

well that the living drama is quite different." Certainly, as the active purgation detailed by St. John in "The Ascent" presupposes the passive reception of the illumination and inspiration of God's grace, and involves a mysterious interpenetration of the human and divine agencies, similarly the passive purgation of not only the senses but also the spirit cannot be compared with the agency of some "Dutch Cleanser" on a tea kettle, where the whole cleansing is done by the cleanser without the active coöperation of the kettle; on the contrary, being inflicted upon an intellectual being, passive purgation requires active coöperation, and thus may be likened to the efficacy of a strong and wholesome medicine upon a living body which reacts to the influence of the medicine. Thus we have, both in the active and passive purgation a human as well as a divine element, the difference being that in the former the conscious activity of the soul is in the ascendancy, whilst in the latter the divine operation forces itself from the depth of the subconscious upon the soul and makes itself painfully felt. One may doubt whether even so great a mystic as John of the Cross could be able to put a finger on the exact moment when active purgation becomes passive and say: "Here is the border-line!"*

* The next article of this series will deal with "A Spiritual Canticle of the Soul and the Bridegroom Christ."

MISSION LABOR—A SOURCE OF BLESSING

(The Missionary Activity of Holland)

By TH. M. P. BEKKERS

Writing to the organizers of the Inter-Diocesan Mission Week held at Nymegen in May, 1927, the illustrious Prefect of Propaganda, Cardinal Van Rossum, expressed himself as follows: "When we recall what the Netherlands has done for the missions during the past ten years, and more particularly what it has done for the Pontifical Mission Aid Societies and the effective support of mission activities, we cannot refrain from expressing deep gratitude to Almighty God whose grace, bestowed in rich measure, brought about this essentially supernatural achievement. When we consider, further, that the example of the Netherlands has been of great influence on other countries, our sense of gratitude becomes deeper still." The Cardinal's statement may be developed advantageously in this paper.

Dutch Catholics have grown accustomed to hear their Catholic life—and especially their share in the missionary activity of the Church—lauded abroad and held up for imitation: "*Neerlandia docet*." Were we insensible to this praise, we would not be human. It is, however, not without its danger. Erroneous conclusions, which comparative statistics (no matter how correct) may suggest regarding the significance of our activity, intensify that danger by causing over-estimation of our accomplishments, and possibly the self-complacency that so readily leads to retrogression and decay.

Against this there is but one remedy: we must remain "true" to ourselves, for it is the truth that makes us free. It is true that the Netherlands is contributing much in prayer, vocations and alms. It is equally true, however, that because of its labor for the missions Holland is receiving more, infinitely more, than it contributes.

A survey of the happily developed love for the missions in our midst should prompt us, therefore, to be thankful, not only to those among us who have labored and sacrificed themselves for the cause, but in the first place to God, the Giver of all good things.

To the Church, the present time is, in spite of its miseries, rich in

consolations. The world that proudly boasts of its civilization and looks down upon the Church as a relic of the Middle Ages, is pining away because of its very civilization. The advance in knowledge and technique would appear to have weakened man's moral fiber. Human society came so near to a break-up in a world war of undreamed-of barbarity that ten years later reconstruction is still an unsolved problem. Cast adrift from its moorings and seized with anxiety and panic, civilization beholds old Europe threatened by a yellow or black peril. Meanwhile the old Church remains the only power which is not only holding its own, but even going forth to new conquests—the only power that is fearless and determined, animated by a confidence based on supernatural convictions and by a singleness of purpose arising from an abiding faith in her divine strength. Amidst the stress and the confusion that reign all about her, the Church remains serene in the confidence that "her hour" has come.

Facts demonstrate that this confidence is not idle dreaming. For the Church is growing, growing even as in the first centuries. Her growth progresses inwardly by the tightening of the bonds that unite her children into the one family of God; her growth progresses outwardly as she draws to herself people of all countries and all conditions of life. She grows, not because of artificial protection by civil governments or interested support of commercial agencies, but by virtue of her own vitality—inwardly, through a more thorough realization and fuller cultivation of her spiritual assets, and outwardly, by a more efficient diffusion of her moral power, by the united and fruitful coöperation of her adherents.

In consciousness of her inborn power, which carries upon it the stamp of divine approval, she is more than ever emboldened to assert that it is her duty, her primary task, to teach and sanctify *all people*. Such is the spirit that is animating the old Mother Church to-day more than ever before, driving her to unprecedented missionary zeal and revealing her inward greatness in a missionary efflorescence rich in promise.

Who among us, even among the most prominent in the land, would dare say that this consoling and gladdening situation is the fruit of his labor? Is it not rather that a new spirit of Pentecost

has rejuvenated the Church? What a privilege is ours to witness this spiritual renaissance!

The ecclesiastical province of the Netherlands is sharing in a special manner in the efflorescence of the Church. In its outward expansion it is sharing, relatively speaking, more than other country. The fact that from our midst are drawn so many laborers for the missionary apostolate among the nations may well be considered a sign of predilection. The Church, as the Bride of Christ, may of course rejoice in perpetual youth and fecundity, according to the Saviour's pledge that He would be with her until the end of time. It could hardly be expected, however, that a group of Catholics forming but *one per cent* of the portion of the Church that furnishes personnel for the missions, should supply at least *ten per cent* of her missionaries, and that this limited area of the Church's field should be the cradle of an ever-expanding missionary activity. Mere good will on the part of the faithful cannot account for this. Considering its vast proportions, the reason for this mission spirit can be none other than the grace of God working in a special manner among us.

Natural reasons may be pointed out for the flowering of missionary enterprise among our people. One of these is our national character, so prone to sympathize and extend help, not readily discouraged by difficulties, tenacious and persevering—qualities that make contact with other nations easy. A further reason is our privileged position during and after the War, which kept intact our man power and resources, and improved rather than hurt our good name. There is also the vigorous religious spirit of the people, and the liberty with which the Church could develop unhindered both in depth and in breadth. These factors taken together may account in part for our missionary zeal; they cannot be the full explanation. All these things created an atmosphere, but they could do no more.

To those of our generation this atmosphere is, in itself, no mean blessing. It is our heritage from ancestors who left us a deep faith, a strong loyalty to the Church, a practical spirit of devotion and sacrifice, the example of militant fidelity, a liberty that was won at great cost and kept free from abuse, a solid organization that was slowly and laboriously perfected. It was not our generation that secured these blessings.

Yet, strange to say, in spite of all these conditions so favorable to the development of missionary activity, missionary initiative cannot be said to have originated in our midst or sprung up on our soil. This may be a surprise and a revelation to many readers. The fact remains, however, that among the nations which contribute to the expansion of the Church, ours is the only country that cannot boast of a national missionary institute or society. Attempts, it is true, were made in this direction. Although a princely gift was made for this purpose seventy years ago by a Dutch prelate, no serious effort was ever made to carry out the testator's intentions. Another and much later initiative failed at its very beginning. At the cost of great personal sacrifice, some few secular priests devoted themselves, in the first half of the nineteenth century, to the care of souls in the Dutch colonies, but, except in Curaçao, their ministry was mainly for the whites; and towards the middle of last century, three Orders took over their fields—the Jesuits (1859), the Redemptorists (1865) and the Dominicans (1868). Several Sisterhoods of Franciscan and Ursuline nuns and the Brothers of Huybergen went out to them as Dutch auxiliaries. Following the tradition of their Order, the Franciscan Fathers went to China in 1871. This sums up the mission initiative that may be called purely national.

Reasons, no doubt, may be assigned for this deficiency, but they cannot give a sufficient explanation, if we leave out of count the weak side of our racial traits. The Dutch are capable of furnishing thoroughgoing, substantial work, calling for persistent effort, for we are prudent and determined; but we often fail to see the forest for the trees, and lack the mighty enthusiasm that finds in a single grand inspiration sufficient scope for its activity. If we occupy at present a prominent place in the missionary apostolate, it is because others carried us with them to the mission fields and taught us mission labor. Our horizon thus became wider, we were made aware of new and great opportunities, and, thanks to the strength of character inherited from our ancestors, we were able to carry the initiative to fruition. Is it not evident, then, that our mission labors are really a blessing for ourselves? A survey of facts will make this more evident still.

In 1875, the German *Kulturkampf* compelled Father Arnold Janssen to found his Society of the Divine Word on foreign soil, and

Steyl, Holland, became the cradle of the new mission society. The anti-religious legislation of France brought to our country the Missionaries of the Sacred Heart (1880), the Vincentians (1882), the Monfort Fathers (1883), the Priests of the Sacred Heart (1883), the Missionaries of the Holy Family (1885), and later, via Belgium, the Picpus Fathers (1896). The Catholic South, which received and harbored them, may well point with pride to the seventy-five houses of study which it maintains.

These exiles, further augmented by the French White Fathers (1889), the English Mill Hill Society (1890), the Lyons African Mission Society (1892), the Belgian Scheut Fathers (1894) and the French Fathers of the Holy Ghost (1914), showed our sons, who were soon filling their ranks, the way to the foreign missions. They did more than that. The older Orders, invigorated by this efflorescence of Catholic life, were led to follow the example of the new Missionary Societies, and thus the Carmelites (1904), the Capuchins (1905), the Crosier Fathers (1908), the Conventuals (1910), the Passionists (1916) and the Premonstratensians also sallied forth once more to extend or to maintain God's Kingdom throughout the world. If, then, at present twenty-five Mission Societies established in Holland, and some twenty others with headquarters in other countries, are sending out Dutch missionary priests to more than 150 ecclesiastical jurisdictions in all parts of the world, this is primarily a happy result of the hospitality extended to these exiles. Again, if in our colonies the laborers of the first hours, who for so long had to bear alone the burdens and the heat of the day, are now being assisted by the younger Dutch provinces founded by strangers and by the rejuvenated older Orders that profited by their generous example, it may well be said that the shelter given to the victims of persecution is being repaid a hundredfold.

Do not these facts, then, indicate clearly that, if we occupy the place of honor in the missionary army of the Church, it is merely through the grace of God who singled us out for this blessing?

The same holds true from another angle. Not only the initiative, but also the *extent* of our participation testifies to God's special love for us. Since the frequent reception of Holy Communion brought new fervor to our country, and the Holy Eucharist became available to youthful children, an ever-swelling stream of vocations to the

priesthood and the religious life began to flow with irresistible power. It may not be possible to give a mathematical demonstration of this assertion, but the coincidence at least is remarkable. Obedient as ever to the commands of Rome, our bishops instructed their flocks in 1911 that in that year all children of the ages between 7 and 11 were to comply with the *Motu Proprio* of Pius X on early Holy Communion. Priests and people generously complied with these instructions, and devoutly lived up to them year after year. With the first communicants of 1911 reaching the ages of 12 or 13 about 1915, the afflux to the seminaries and apostolic schools became much more pronounced. This growth has never ceased during the past ten years. All of the diocesan seminaries had to be enlarged or built anew. All the Orders and Congregations, especially those of a missionary character, were obliged to do likewise. Without fear of exaggeration, it may be stated that, for every 200 Catholic male inhabitants of Holland, there is one studying for the priesthood. This makes it possible for the seventy schools in Holland, where missionaries are being trained, to have an enrollment of more than 4300 pupils.

Our Societies of Brothers and Sisters reaped in equal proportion the fruits of this intense Eucharistic life. They also grew and enlarged their fields of labor. One after another, they sent forth their members to assist the missionary priests. Seven Congregations of Brothers and thirty-six Congregations of Sisters have foreign missions among their activities. The happy fact that, since the establishment of the hierarchy in 1853, Catholic Holland has been shepherded by Bishops in closest union with the Holy See, caused not only a splendid external growth, but also a remarkable inward vitality. This made it possible to spare a large personnel for the extension of God's Kingdom. For every 630 Catholics in Holland, there is at present one engaged actively as a missionary.

Once again we repeat: the mighty influences that brought this about are neither of purely national origin nor of mere human development; they are primarily caused by God's vivifying grace.

With this development of our missionary labors as active heralds of the Gospel, general missionary activity grew apace—that is, participation in and support of the missions by the Catholic body at large. The apostolate of the press in the hands of our guests

awoke Catholic interest, for their numerous almanacs and periodicals taught our people in the last decades of the nineteenth century to read about the missions. This was first apparent within the limited circles of relatives and friends. Later, with the spirit of sacrifice generated by frequent Holy Communion producing inspiration and generosity, the horizon became wider, the needs of the missions clearer, the duty to coöperate more manifest. Finally, it became generally understood that mission aid is a concern of the rank and file, incumbent on the corporate church of each country, a concern, therefore, for all parishes and their pastors.

This mission activity is based on the following principles: (1) It is the duty of all Catholics to help the missions by their prayers and alms; (2) the discharge of this duty is an integral part of the parochial ministry; (3) the minimum compliance with this duty is fulfilled by membership in the Pontifical mission aid societies; (4) the fuller carrying out of this duty of love should preserve the quality of a love that is never exhausted but rather seeks to answer the most diversified needs of the missions. This truly Catholic view is formulated as follows in the constitutions of the Mission Union of the Clergy, as approved by papal authority: "*The parochial clergy are ex officio responsible for the establishment in their parishes of the three Pontifical mission-aid societies; they should further be the patrons and protectors of special activities in aid of the missions.*"

We may point out here gratefully that the promoters of particular mission-aid societies, although more directly and keenly affected by the needs of their own confrères, are realizing more and more that the Pontiff's ruling yields practically the best results: *the general mission-aid societies must occupy first place in every parish*. The sooner and the better this is carried out, the more thoroughly and permanently shall we be a missionary people. Results are bound to follow from a fuller realization of our missionary vocation. This statement finds its confirmation in the growth of our yearly contributions to the pontifical mission-aid societies from 113,929 florins in 1917 to 720,000 florins in 1927. But, again, are not both the realization of our duty and our increasing generosity to the missions the fruits of influences foreign to ourselves and due to supernatural causes—due more to blessing therefore than to merit?

We cannot overlook the fact that remarkably much is being

accomplished by the Church in our country. But, what does our work amount to unless God inspires it, uses it, directs it, fructifies it and carries it to success? It is as if Divine Providence wants us to learn this from experience. How much of Catholic activity has been displayed in the last decade in all fields of religious and social endeavor! Yet, in spite of this, the evil influence of our decadent modern civilization can be noticed among our people. Not only in the large cities, but even in districts that kept their simplicity, we hear the complaint that religious indifference and moral corruption are contaminating the faithful. We accomplish only as much as God in His inscrutable wisdom permits us to accomplish.

It is precisely in this connection that our labors for the missions must be considered a great blessing. Through our vocation thereto, we are receiving a blessing that reacts mainly on ourselves. For this intense coöperation with and participation in the missionary activity of the Church cannot but benefit, in the first place, our own country.

Here again facts clearly corroborate this assertion. The Church and her unity, authority and right to govern are being more appreciated, and have become a more integral part of our spiritual heritage, deserving sacrifices for its preservation and defence, in proportion as more of our sons and daughters are leaving the homeland to extend the boundaries of the Church. Princely generosity and personal consecration to so many important undertakings at home seem to grow rather than suffer from the ever-widening charity to the missions. The apostolic spirit, once evoked by labor for the foreign missions, is being more and more directed towards the spiritual welfare of the millions of our fellow-citizens who are living in religious error or unbelief. The deepening of our spirituality, due to a stronger Eucharistic life, to a longing for a richer interior life and to a conscious supernatural striving towards the flowering of the Catholic ideal in all its phases, is keeping pace with the increase of the missionary spirit. I do not wish to be understood as holding that our missionary activity offers the only, or even the most important reason for the intensity of our Catholic life. I shall not be gainsaid, however, when I state that both are derived from the same spirit, that between the two there is a close connection and a beneficent reaction.

May we not feel, therefore, that we have here a fulfillment of Christ's promise: "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you"? For, is not our mission movement, which aims to keep itself on a supernatural plane, free from considerations that are based largely on human interests, and directed towards the extension of the Kingdom of God? God, therefore, who is faithful to His promises, owes it to Himself to "add unto us all these things"—and primarily the graces we need for the maintenance and expansion of His Kingdom among our own people. I may conclude, then, that the conservation and the strengthening of a firm spirit of faith that will withstand all disintegrating influences and push on to victories, are associated with a flourishing missionary movement, and that the latter, therefore, is a blessing carrying further blessings in its wake.

Are not these reasons sufficient to warrant us, after ten years of notable missionary effort, in giving thanks to God, who, through the development of our mission activity, vouchsafed to us a great blessing? If this be so, there can also be but one practical conclusion: a continued and even more intense activity must be the expression of this gratitude.

On our parochial clergy lies the burden of labor if we are to achieve this. It is only when missionary interest and zeal shall have become a natural part of sound parochial life that all the children of the Church will be able to understand their missionary duty and to fulfill it. Then only shall we be a missionary people.

The means thereto, pointed out by the Holy Father himself, are the Pontifical mission-aid societies. Directed as they are towards the extension of the Church as a unit, they are best calculated to inspire a broad, supernatural missionary spirit.

Much has already been accomplished towards this end; more remains still to be done. Contact with the faithful, even the best of them, reveals how surprisingly many have as yet little or no conception of the entire mission movement; how many others seem to know only that "much is being done these days for the missions"; how large numbers are still unaware of the fact that mission-aid is a Catholic duty, that prayer for the missions should be as much of a daily habit as are morning and evening prayers, that contribu-

tions for the missions should form as fixed a part of a Catholic's budget as are dues to the parish church and charity to the poor.

The motto remains therefore: work, plenty of work, more work is called for. The Pontifical mission-aid societies cannot be said to thrive merely because substantial amounts are contributed year by year. They ask for prayers as well as for alms. They ask for the coöperation of all, and aim at a minimum yearly revenue that can be depended upon. This requires organization, effective organization which not only keeps old members and recruits new ones, but also educates them. It is for this purpose that the Holy Father made these societies a part of the care of souls. Admittedly, this is no easy task. But does not the blessing that God gave us through our mission movement call for greater efforts by way of appreciation?

Moreover, the Kingdom of God was established on earth by means of a "sacrifice"; it cannot be extended without "sacrifices." It is these that we chiefly admire in our missionaries. If we really wish to coöperate with them, our work must also partake of the nature of a sacrifice. This is effected by the organization, in parochial units, of the Pontifical mission-aid societies. It may be a small sacrifice but an ever-recurring one—one, therefore, that grows big with the members faithfully offering a little prayer day after day. For many, the small contribution to be made means a real sacrifice. Especially is this the case, if, as the Church desires, the entire household is enrolled as members. Sacrifices are required from the promoters. It costs efforts to persuade people to become members and pains to keep them on the rolls. It requires self-sacrifice to make the rounds again and again for the collection of a "few pennies," and to spend much time and effort in gathering relatively small amounts. Finally, it means sacrifice on the part of the parish director to give the same instructions over and over again, to repeat explanations of things that seem quite plain, to attend punctiliously to numerous details, to appreciate little services, to bear bravely not a few disappointments, while work of apparently greater importance may be waiting and opportunities yielding greater satisfaction must be foregone.

But it is precisely on this account that a good organization has greater value in moral power and a greater supernatural significance

than can be revealed by even the largest financial returns. It is the painstaking labor with small accomplishments that makes us worthy colaborers with the missionaries whose work is none other than a concatenation of small tasks performed with a big heart.

May the realization of this truth cause our missionary activity to gain in inward power as well as in outward growth, so that it may become more and more, for ourselves and for many others, a source of abundant blessings!

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

On Schools

RIGHT AND DUTY OF CATHOLIC PARENTS TO GIVE CHILDREN CHRISTIAN EDUCATION

All the faithful should from childhood be educated in such a manner that they are not only taught nothing contrary to the Catholic religion and good morals, but that religious and moral teaching occupies the principal place. Not only the parents, as was stated in Canon 1113, but also all those who take the place of the parents, have the right and the most serious obligation of caring for the Christian education of the children (Canon 1372).

In the first place, the Church states that it does not suffice to give Catholic children an education in which they are taught nothing contrary to Christian faith and morals, but that it is necessary to impart to them positive religious and moral principles side by side with the teaching of secular knowledge, and, as is evident, the teaching of religious and moral knowledge should occupy the first place. One should justly expect that not only all Catholics but all other Christians would consider it as self-evident that the training of their children in the knowledge and practice of the Christian religion must have the first and most important place in the schooling of the children. Besides, there is no real reason why it has become necessary to drop religious teaching from the list of subjects taught in school. If that teaching did make the teaching of other subjects impossible or considerably impeded it, there might be some semblance of an excuse with people whose regard for God is not as high as it should be, for such persons would naturally prefer the things of this world to the will of God. However, the very contrary is true, namely, that the teaching of the knowledge of Christian principles of belief and of Christian conduct according to that belief is a great help towards making the children progress in the knowledge of the secular subjects, because the former will develop in the children a certain sense of duty to do their tasks right because God wants them to do so.

The Catholic Church and every Christian Church, if true to its

principles, must necessarily insist that their children get religious teaching side by side with their instruction in secular knowledge, and that the religious teaching occupy the foremost place on the schedule of subjects taught in school. This matter is so evident from the point of view of a sincere Christian, who supposedly knows the relative value of things which profit the soul and of things which help merely to advance the student in wordly affairs, that argument is superfluous. To say that Sunday School and religious teaching given perhaps now and then in the late afternoon when the children come from school, is sufficient, is an unreasonable idea on the part of a true Christian, for he is not according religion the first and most important place which it should have in the education and minds of the children. If nothing more than that is possible, we do not find fault with attempting the next best possible manner of teaching the children religion, but it is insufficient, and its results are extremely unsatisfactory unless the parents teach the children at home by word and example.

From what has been said, one may easily judge for oneself how many, or rather how few, truly Christian parents there are in these days. The millions of people in the United States who belong to the various Christian denominations outside the Catholic Church, have neither endeavored to have the State provide in its school schedule for the religious instruction in their own faith (a difficult but not impossible arrangement), nor have they, with a few exceptions, private elementary schools in their parishes where religious teaching could be placed on the daily schedule of school work. The Catholics in the United States have with great sacrifices built their own schools in very many parishes, but there are numerous small parishes and missions where the number of Catholics is so small that they cannot possibly build and maintain their own schools. Since the Government does not contribute anything at all towards the building and maintenance of private schools, and since the people without exception are heavily taxed for the public schools, which are as a rule beautiful and well equipped buildings, the Catholics who have their own schools are paying a heavy double tax for education. However, they know the value of their religion; at least most of them do appreciate their Faith at its true value, even though some of them, as is unfortunately to be expected, do not.

The duty of providing a religious education for the children rests, in the first place, with their father and mother. The parents have charge over their children by the very law of nature, and, as is evident, are obliged to make use of their right according to the law of God. There is no doubt that the law of God obliges Christian parents to lead their children to Christ. The view is at times expressed by Christian parents that they should not influence their children to join their own Church, but let them decide for themselves when they get old enough to understand and choose for themselves. If the parents are convinced of the truth of their religion, how in reason can they refuse its blessing to their children, knowing that Christ demands of them to lead the little ones to Him? Though the education of the children is the right and duty of the parents, it is necessary that there be an authority which has the right to insist that the parents do their duty. That authority for secular education is the State, and for the religious education the Church. In a Christian State, it is expected that State and Church confer together so as to arrange satisfactorily for both the secular and the religious education of the children.

The Code states that the same grave duty of giving the children a religious education, which primarily rests with the parents, devolves on those persons who take the place of the parents. Someone may take the place of the parents either by agreement with the parents (as when a child is given into the custody of another family or individual, or is placed for the time in a boarding school) or by authority of the State (as when the father and mother are dead, or are pronounced incapable of taking proper care of the children for reason of physical impossibility or moral unfitness).

CHRISTIAN DOCTRINE AND HIGHER RELIGIOUS EDUCATION

In every elementary school the children are to be given religious instruction suitable to their age. The young people who attend higher schools and universities are to be more profoundly instructed in religious knowledge, and the local Ordinaries should see that this instruction is given by priests specially qualified for this work by their zeal and learning (Canon 1373).

In the eight grades of our primary schools, the religious teaching should start in the first grade with the more simple truths of our

faith, and with the advancing grades go deeper into the teaching on faith and morals. If the parents have fulfilled their duty of teaching their children from babyhood some knowledge of God and of prayer with as much care as they teach them to speak and to know other things, they will be prepared for religious instruction when they start school in the first grade; otherwise, the teacher's task is more difficult. The religious instruction in the Catholic grade schools in the United States is mostly given by the teaching Sisters. It is necessary, therefore, that the Sisters preparing for teaching be especially well trained in religion. That training must be given by a well conducted course under a teacher who has practically studied the same course in dogma and morals as the priest, though not necessarily at such length and in such detail. Since the subject of religion is the most important of all subjects taught in school, preparation for teaching it should be more thorough than the study of other subjects. In so far as we have been able to ascertain, the teaching of religion has not received the attention which its importance demands in the grade schools and in some higher schools. Yet, the chief reason why we have Catholic private schools is so that there may be the opportunity to teach our children religion and hand down to them the priceless inheritance of our faith.

In the higher schools which the young people attend after graduating from the grade schools, religion should be taught even more intensely than in the grades; for, with the developing intelligence of the pupils, more and more of the difficulties of religious knowledge can be discussed and reasoned out with them. At this time of life, moreover, the passions of the young people make themselves felt with all their force, and a firm religious conviction is a great help towards controlling the passions. The Code urges the bishops to appoint priests as teachers of religion in the high schools, academies, and universities. Zeal and learning are required in these teachers of religion, but that is not all; they must have the ability to impart the knowledge and to keep good order and discipline. Nobody can know whether a certain person is fit to teach successfully, until he has actually tried it. If the teacher's character and manner of speaking and acting do not appeal even to the better element in a class room, if he cannot win the confidence of the pupils as their leader and guide in acquiring knowledge useful to them, his work as a teacher will

not produce satisfactory results. The mere keeping of order and discipline by threats and punishments does not put the young people into a receptive mood, and without a receptive attitude they will not acquire knowledge or real education.

CERTAIN SCHOOLS NOT TO BE ATTENDED BY CATHOLIC PUPILS

Catholic children shall not attend non-Catholic or neutral schools, or those open also to non-Catholics. The local Ordinary alone has the right to decide, in harmony with the instructions of the Holy See, under what circumstances and with what safeguards against the danger of perversion the attendance of such schools by Catholic children may be tolerated (Canon 1274).

It is evident that Catholic young people should not enroll in sectarian schools. The public schools in the United States (whether primary or high or state universities) are bound by law to be neutral in so far as religion is concerned. They are not to teach religion, nor attack the religious beliefs of any church or organization. There are, however, numerous opportunities to ridicule one form of belief and defend another in the teaching of other subjects, for instance, history or the sciences. Wherefore, it will be difficult to find a school that is absolutely neutral in the matter of religion. The very reading of the Bible in the public schools, demanded by a number of our States, is a sectarian act. The same is to be said of prayer (*e.g.*, the recitation of the Our Father). The enemies of the Catholic Church in the United States accuse Catholics of condemning the so-called public or government schools. It is foolish to accuse them of wholesale condemnation of these schools, for everybody admits that we must have government schools, if all children are to receive education. But who forces Catholics or anybody else to say that the present system of government schools is the best possible? Have citizens of a free republic lost their right to express an opinion, or to work in a peaceful and constitutional manner for a system which they honestly believe to be better? The enemy is always tempted to misrepresent the true state of affairs and the true claims of his adversaries.

The Church says that sectarian and neutral schools should not be attended by Catholic pupils. If there are reasons why they should

be allowed to attend these schools, the bishop of the diocese is to be consulted first, and he is to be guided by the instructions of the Holy See concerning this matter. The fact is that in many parishes it is not possible to build and maintain a parochial school; and where there is no Catholic school near enough for the children to attend, there is nothing else to be done than to send them to the public school, and in such cases there is no question of applying to the bishop for permission. The parents and the pastor will have to do as much as possible under the circumstances to give religious instruction to the children.

The Sacred Congregation for the Propagation of the Faith forwarded to the bishops of the United States an instruction of the Holy Office of November 24, 1875, in which the bishops were urged to do everything in their power to provide everywhere Catholic schools which in their educational equipment would equal the public schools. That is easier said than done. It is rather difficult to equal the million-dollar schools built and elaborately equipped by the almost unlimited means of the Government. While we do not need schools extravagantly built and equipped, we must have—if we are to have successful schools of our own—good serviceable buildings with moderately good and sufficient equipment, and, above all, a body of well-trained teachers. Unless we have these necessities, we cannot expect the Catholic families to send their children to our schools. As there are not a sufficient number of Catholic high schools, Catholic parents who desire to give their children a higher education are forced in many cases to send them to the public high schools.

As Catholic academies, colleges and universities are fairly numerous, there should be no necessity of placing Catholic young people in non-Catholic high schools, except perhaps in these sections of our States where there are very few Catholics, and consequently few higher Catholic schools. Unfortunately, some Catholic people prefer certain so-called fashionable schools, not because the young people get a better education there, but for the sake of the vanity of the world. There is grave danger to the Catholic faith and Christian morals of Catholic young people who are brought into close contact in non-Catholic schools with young men and women who have no

Christian faith, and who do not believe anything to be wrong morally so long as the world around them does not know of it or does not condemn them. The Third Plenary Council of Baltimore ruled that all Catholic parents are obliged in conscience to send their children to parochial schools, unless they either teach their children Christian religion at home in such a manner that it evidently supplies the place of a Catholic school, or send them to some private Catholic school. If the parents have the opportunity to send the children to a parochial school, but think they have a sufficient reason not to send them there but instead to some public school or private non-Catholic school, the Ordinary of the diocese is the only person authorized to examine the reason and give or refuse permission. If the Ordinary has given permission, the Council warns other bishops and priests not to refuse the parents—and much less the children—the Sacraments of the Church.

Concerning Catholic high schools, academies and universities the Third Council of Baltimore urges the bishops to endeavor to erect a sufficient number of these higher schools so as to make it possible for Catholic parents to send their children to Catholic schools. The parents are admonished to remember the word of Christ: "What doth it profit a man, if he gain the whole world, and lose his own soul?" (Matt., xvi. 26), when they are considering the higher education of their children. They may not without necessity expose the children to the loss of faith and danger of moral perversion, and consequently they gravely fail in their duty towards the spiritual welfare of their children if they can send them to Catholic high schools, colleges, academies or universities, and prefer sectarian or indifferent schools of higher education. Every intelligent person knows that the young people need much more protection during the years of higher studies than they needed in the earlier years of their childhood. It may be that the non-Catholic schools do not teach anything that conflicts with the faith and morality as taught by the Catholic Church, but there remains the danger of associating with young people of whom many have no principles of Christian faith and morality, and the additional danger of ignoring religion in the years when they stand in the greatest need of religious knowledge and religious environment (cfr. Third Plenary Council of Baltimore, nn. 208-210).

RIGHT OF THE CHURCH TO HAVE HER OWN SCHOOLS

The Church has the right to establish, not only elementary, but also high schools and superior seats of learning (Canon 1375).

If the Catholic Church has a right to exist by the will of Christ, no Christian nation should deny the Church the right to have her own schools from the elementary to the highest schools, because God certainly wants that the education of the young people shall be accompanied with religious training, so that the knowledge of religion may get the attention its importance beyond all other knowledge deserves.

RULES CONCERNING CATHOLIC UNIVERSITIES

The canonical establishment of a Catholic university or a Catholic faculty is reserved to the Holy See. Every Catholic university or faculty, including those belonging to any of the religious organizations, must have their statutes approved by the Apostolic See (Canon 1376).

Academic degrees which are to have canonical recognition in the Church, cannot be conferred by any authority which has not received from the Apostolic See the right to confer degrees (Canon 1377).

Doctors who have legitimately received their degree have the right, outside of liturgical functions, to wear a ring with a stone and the doctor's biretta; and, in the conferring of ecclesiastical benefices and offices, the Ordinary is, in accordance with the sacred canons, to give preference to those who have received the doctorate or licentiate, provided that in his judgment the various candidates are equally qualified (Canon 1378).

In the United States there are quite a few universities which are under the management of some religious organization or the secular clergy, but these are not the Catholic universities spoken of in Canon 1376. The former universities have the rights and privileges of universities conferred upon them by the respective States in which they are located. A Catholic University is a school which the Holy See has entitled to confer academic degrees. In Canon Law only the latter degrees are considered whenever mention is made of academic degrees as a qualification for some office or position. Until now, there is only one Catholic University in the canonical sense of the term in the United States, namely, the Catholic University at

Washington, D.C. The advisability of having several Catholic Universities in the United States has been considered by the Holy See in recent years, but the present Holy Father, Pope Pius XI, declared to the hierarchy of the United States that for the present no other Catholic schools are to be made Catholic Universities, and he requests the bishops to unite their efforts towards perfecting the present Catholic University at Washington (Letter to the Catholic Hierarchy of the U. S., April 25, 1922; *Acta Ap. Sedis*, XIV, 423).

Catholic Faculties at non-Catholic Universities are not known in the United States. In Europe some State Universities, through agreement between the State and the Holy See, have a Catholic Theological Faculty.

The very idea of a university—a school where higher education is imparted in all the important subjects of human knowledge—had its origin in the Catholic Church. Long before the nations of Europe who had demolished the Roman Empire thought of schools, the Catholic Church which christianized these nations had her schools. The famous medieval universities were her work. The day was to come when the very nations whose teacher the Church had been in the days of their helplessness, should turn against her, push her aside, and call her ignorant, old-fashioned, and useless, if not noxious, in the modern world. The horrible World War of 1914-1918 showed how quickly the great nations with vaunted civilization can fall back into barbarism.

According to ancient custom, the Church gives certain insignia to the students of Catholic Universities who have obtained a doctor's degree. State Universities, likewise, follow the same custom. If a university is by its charter empowered to confer honorary degrees on men of learning and merit, the recipients of such degrees are usually granted the same insignia as the students who gained the degrees by successfully passing the examinations. Canon 1378 makes no distinction between the insignia of the two classes of doctors of Catholic Universities. Neither does it make any distinction between the secular and the religious clergy who obtain the honors of the doctorate. It is certainly true, as Vermeersch-Creusen say (*Epitome*, II, n. 714), that the Constitutions of a religious organization may forbid their men who have received the title of doctor from wearing the insignia, but, in so far as we have been

able to observe here in the United States, nobody wears the insignia except perhaps at some official, solemn function of a university.

The fact that a person has been pronounced a doctor in theology or philosophy by a Catholic University, does not entitle him to teach these subjects in a Catholic school, for he needs the authorization of the ecclesiastical authority—the local Ordinary or, in the case of a school exclusively for the training of exempt religious, the major religious superior. By order of the Holy See, the teaching of the Sacred Scriptures in seminaries is to be done only by men who have obtained the degree of the licentiate from the Biblical Commission or from the Biblical Institute at Rome. The baccalaureate granted by the Biblical Institute after the two first years of studies in the Institute, suffices for teaching the Sacred Scriptures in seminaries (*Motu Proprio* of Pope Pius XI, April 27, 1924; *Acta Ap. Sedis*, XVI, 180). The document does not speak of the professors who were already actually teaching the Sacred Scriptures in seminaries, and who had no degree from the Biblical Commission or the Biblical Institute. It cannot have been the intention of the Holy Father to stop these men from teaching, because it would be impossible to supply their places with men who have made their biblical studies at Rome and had obtained the required degree. For a future uniform teaching and exposition of the Holy Scriptures and of the principles underlying the Catholic acceptance of the Written Word of God, the training of the teachers at the fountain-head of Catholicity will accomplish a great deal. Since the Holy Scriptures together with Catholic tradition are the basis on which all Catholic teaching rests, the importance of truly Catholic training of the teachers of the Holy Scriptures is evident.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

V. The Priest's Justice

It is very good for all of us from time to time to check up, so to say, on all the natural foundation stones of our character. Some people inconsistently endeavor to build up or to maintain a supernatural character that is worth while, without having the natural foundation stones for such an edifice. In studying the virtue of prudence we shall say something about its place in a priestly life. Let us think awhile about the place of justice in the priestly character. Prudence has to do with the intelligence, and inclines us to act according to right reason. Justice is a moral habit which makes our will inclined to render to everyone what belongs to him. It has been called the most important of the cardinal virtues, for it makes us want to do our duty to God and man, and keeps us ready to discharge our obligations honestly, fully, and consistently.

PROFESSIONAL OBLIGATIONS BINDING IN JUSTICE

By assuming the priestly office a man gives many other people claims upon him. This is true of all professions, for every professional worker holds himself out to the general public as a willing helper. By the very fact of adopting his profession the lawyer contracts to be skilled and ready to defend man's rights. The physician undertakes to become competent to heal men's bodies. But the priest offers to all comers a yet more important and necessary service—the cure of souls. There is in the priest something of all the other learned professions. He is a man of law, having to administer the momentous laws of conscience and the positive laws of the Church, on the right administration of which the salvation of souls so greatly depends. He is a physician of souls, and he must in justice know the diseases of men's spirit and the ways of curing them. He is a judge, who has to sit in the tribunal of penance and bind and loose according to the natural law and the law of the Church.

To discharge his difficult office, he is invested with tremendous powers. As another Christ, he exercises a sway over souls from

which there is sometimes no appeal. Every professional man has the public at his mercy, because in crises men often cannot pick and choose—for example, they must often have recourse to the first doctor who presents himself, or the first nurse who can be summoned. Besides, men have often no means of discriminating between or judging the relative skill of professional workers. The fact that a man or woman has a diploma and exercises the calling of a doctor or a nurse, wins the public confidence for better or for worse. The public must trust themselves into the hands of those who are supposed to have knowledge and skill for all ordinary contingencies. Hence, every professional worker is obliged in justice to possess such a minimum of knowledge and skill.

THE NECESSARY TRUST OF THE PEOPLE

But what is true of these professional workers is far more strictly true of the priest. A man enters the confessional, and he has often no means whatsoever of determining whether the priest who sits in the tribunal is of this or that personal character—this or that training. He trusts himself to the priest as to the vicegerent of God, making no distinction of persons. Therefore, every priest is surely bound in justice to have the minimum of virtue, knowledge, and prudence, which is required in order fairly and honestly to exercise the priestly office towards all comers. Now, the virtue of justice inclines the priest to give all men their due.

IMPARTIAL MINISTRY

In his priestly office the just priest will be perfectly impartial, no respecter of persons, heedless of his own preferences and aversions, his likes and dislikes, treating all men, in so far as he can, as Christ would have treated them, because in fact his efforts are the actions of Christ. "He who does a thing by another," the old maxim runs, "does it himself." And what Christ does through the priest acting in his priestly office, is done, not alone by the priest, but also by Christ. A keen sense of justice, and the habitual care to act as justice requires, will make the priest a model of fidelity and self-sacrifice. He was not obliged, let us recall again, to undertake the priestly office. No man is ordained under compulsion, but of his

own free will. But, having assumed that office, he is strictly bound to live up to its requirements. It is useful for us to review these well-known principles and to apply them to our own life and experience, to our relations with others, so as to examine just how far we merit the title of justice.

TWO REASONS FOR THE PRIEST'S NEED OF JUSTICE

Every priest has a great need of a keen sense of justice for two reasons. First, because the interests with which he deals are interests of eternity and therefore of supreme importance; secondly, because those who depend upon him have very often no means of enforcing their right except by appealing to the justice of the priest himself. It seldom happens that anyone who considers that he is wronged or neglected by the priest in the discharge of his priestly office, thinks of seeking any redress elsewhere, or making any appeal. Hence, the priest himself needs a very keen and constant awareness of his own duties and of others' rights, for it is a terrible thing to injure others when they have no means of redress. Of course, most priests have a very keen sense of justice and of duty, and it is this which keeps them faithful to their difficult and often wearisome duties. They are aware of their obligations, both to God and to man, which flow from the sacred fact of their priesthood. It is a solemn thought to reflect that we are bound not only to man but to God, and in strict justice to be worthy ambassadors of Christ.

Since, in undertaking to serve as Christ's ambassador to man, we take on ourselves His person, our acts become His acts, and what we do is imputed by men to Him. This gentle Lord, who has done so much for the salvation of mankind, who has become man and like unto us in everything except sin, who lived in suffering and sorrow, in contempt and dereliction, in envy and contumely—this gentle Lord has now entrusted His interests and good repute into our hands, and His people, bought with His precious Blood, into our care. He forgives their sins through our ministry; He feeds them with His Sacred Body and Blood only by our hands. We can offer up in His name to His heavenly Father that sacrifice of His Body and Blood which He offered up in person on the cross, but which even He will now no longer offer up except through the ministry of priests. He

has bid us to feed His lambs. We are bound to Him by strict justice not to be unworthy of such a trust, so freely accepted. As other Christs, justice demands of us to be true to Christ in every necessary ministry which He has handed over to us, and to shepherd His flock as He has a right to expect that we shall shepherd it.

SOME VIRTUES THAT BELONG TO JUSTICE

Among the virtues which pertain to justice are loyalty, trustworthiness, and fidelity to one's promises. Truthfulness also is an element of justice, while other elements are gratitude, firmness and strength in repelling evil, love and charity for others, liberality, friendliness, and the habit of obeying the law. Everyone will profit by going over these virtues from time to time, and examining frankly how far they are resplendent in his own life. Frankness and truthfulness are qualities that win general respect and conciliate good will. There is no need to dwell long on this reflection, because its truth is evident to everyone. Fidelity to duty and faithfulness to one's promises are likewise splendid virtues. The character of a just man wins praise even from his enemies, and a priest who stands out and is distinguished for loyalty and faithfulness, does great service to the Church. These virtues all admit of degrees, and may be practised with greater and less perfection. A shining excellence of fidelity and trustworthiness is not easy to achieve, especially for one whose duties and responsibilities are so great as are those of the priest.

THE BEAUTY OF A PRIEST'S SELF-DEVOTION

But what spectacle is more beautiful in the eyes of men and angels than a man who is utterly self-devoting in his priestly duties—who has forgotten himself in his zeal for the service of God in his fellow-men? Such a one lives for duty; he is always at the call of all those in need or distress; he tastes the sweetest satisfaction which life can offer, the consciousness that he has entirely abandoned self and selfish interests to dedicate himself without stint to the noblest work on earth—the salvation of souls. Surely, therefore, we all have every incentive to aspire after and labor for that element of justice which consists in unwavering faithfulness to duty and constancy in fulfilling our obligations.

GRATITUDE A PART OF JUSTICE

Gratitude is also a part of justice, and the heart of the priest has many occasions for practising this virtue. Though he has given himself entirely to the service of his people for the love of Christ, how many occasions he has to be grateful and appreciative towards those same people who love him so loyally and support him so faithfully! Gratitude is surely nearly akin to mercy, in that it blesses him that gives and him that receives. To be grateful and appreciative of others makes the world seem brighter and human nature more lovable. The priest who has a grateful heart will live in a perpetual sunshine of appreciated favors. Those who have little gratitude, see the world as a gloomy place, in which their talents are little valued, their services little appreciated. In the same circumstances, the ungrateful man will live with a distressful sense of being unappreciated while the grateful man will bask in the sunshine of many kind deeds, which he recognizes gratefully, coming from his flock. More than other men, the priest has need of this just sense of gratitude, because he needs to see the good in those about him and to be cheered up by the sense of their kindness and appreciation.

FIRMNESS AND KINDNESS

Firmness of character and strength in repelling evil are likewise elements of justice, and the character of the priest should be eminent for these virtues also. Firmness tempered with kindness and strength guided by prudence are constantly needed in the work of the parish, so that wrong may not go unrebuked and evil unchastized, but at the same time so that hearts may not be unwisely bruised or souls turned away from God by ill-advised severity. Most men lean to one or the other of two extremes: either they are so gentle of disposition and kindly of character that they shrink from rebuking and resisting evil, even when evil should be rebuked, or else they are so inclined to harshness and severity that they go too far in reprimanding others, and fail to temper their zeal with prudence and charity. There is no harm in natural inclinations, if we know how to govern them. Here, as everywhere else, real virtue is in the middle course, and the priest who knows himself to be too severe will always lean towards kindness and gentleness, while he who judges

himself to be too easy and gentle will nerve himself to rebuke evil. Generally speaking, however, persuasive methods of correction are infinitely better than harshness. St. Francis de Sales, that model of priestly zeal and priestly charity, used to say, as we all remember, that a drop of honey will catch more flies than a barrel full of vinegar; and he once confided to a friend that his disposition had originally been a harsh and severe one and that through forty years he had labored to be gentle and kind. "I should fear," he concluded, "to allow myself to be harsh even once, lest the little drop of human kindness which I have been these long years storing in my heart, should be lost by one yielding to severity."

THE DUTY OF LOVING OTHERS

To put love and kindliness to others under the head of justice may seem at first a strange classification, but to be loving and kind is a duty and a necessary part of our obligation to others. Our Lord has said: "A new commandment I give unto you: that you love one another." It is not, therefore, an exercise of generosity on our part to be loving and kind, but it is observing with justice a commandment of our Lord. This is particularly true of one who bears the character of Christ and who is Christ's ambassador. Christ is the very perfect model of all love and kindness, and He has shown us by His own example what we should be to all men. Again, surely the priest owes an impartial and indiscriminating love to all. If he is kind towards some and harsh towards others, friendly towards some and cold towards others, he violates the law of justice. St. Paul's Christlike ambition to be all things to all men, ought to be the standard for the priest. The priest owes it to himself and to others, and to Christ as well, to be a friendly man. Priests are fishers of men, and everyone knows what patient arts the fisherman uses to capture his elusive game. Now, friendliness is the net or the bait which wins hearts and conciliates souls. It was the friendliness and gentleness of St. Francis de Sales that enabled him to turn aside the violent bigotry of the heretics and to make many converts to the Faith. More than his arguments, and more than his many leaflets and pamphlets, was the charm of his constant friendliness. The priest should be an apostle to all men with whom he comes in con-

tact. Therefore, the virtue of friendliness is part of his duty to all men.

THE HABIT OF OBEYING ALL THE LAWS

Finally, the habit of obeying the law is part of the virtue of justice, and here again priests may make very practical reflections on their duty to give a good example to others by being law-abiding, by standing up for the law, by showing reverence for the authority of government. The secular authorities have their powers from the same God who has given the priest his priestly faculties. All well-ordered authority comes from God, and St. Paul commands us to obey secular officials, within the scope of their office, as though Christ Himself commanded through their lips. It is a dangerous thing to begin to pick and choose as to what laws we shall break, and what we shall observe. Sometimes the priest, by virtue of his standing in the community, can dispense himself from some observances, but he will do well to refrain from this luxury of law-breaking. The simple people cannot make delicate discriminations, and to see the priest violating laws and regulations gives them just so much less respect for the law. The way to cure an unjust law is to work openly and lawfully for its repeal, and to propose something better in its stead.

As regards the conscientious obligation of observing the law, we all know the distinction between the penal law and the law which binds in conscience; and yet it is not so easy or safe to apply this distinction in practice. The priest who observes all the laws with conscientious care, can surely have the consolation of knowing that he stands on the side of right and justice, and gives a good example to his people. If he continues to choose what laws to observe and what to disregard, he may find the weaker or less educated in his congregation imitating him in choosing, but not so discreetly.

To sum up then, this virtue of justice, in all its applications, is one concerning which the priest will do extremely well often to examine himself. The highest praise is given in Holy Scripture to the just man who fulfills all his obligations to God and to his fellow-men. Christ, our Master and Model, is the Son of justice, and His Blessed Mother has received the glorious title of "Mirror of Justice,"

because she so perfectly reflects the justice of her divine Son. The term "justice" is here used in a wider sense, of course, than the limits of the moral virtue. Yet, no one can be just in that wider sense without practising the moral virtue of justice, and the constant and habitual inclination to give to God and to all men their due is certainly a foundation stone of the ideal priestly character.*

* The next article of this series will deal with "The Priest's Prudence."

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

V. The Holy Eucharist

RESERVATION

I

The Catholic Church, in the course of the centuries, has surrounded the Eucharistic sacrifice—her sacrifice—with a truly admirable ritual which, elaborate as it may appear at first sight, is yet the normal and spontaneous development of the rudimentary Liturgy with which it was celebrated, in the first instance, by our Lord in His own person, and after Him by the Apostles and their immediate followers. When they treat of the Holy Eucharist, theologians and others are wont to make a distinction between the Eucharist as a Sacrifice and the Eucharist as a Sacrament. “This Sacrament,” says St. Thomas, “is at the same time sacrifice and sacrament: but it has the nature of a sacrifice inasmuch as it is offered up, and it has the nature of a sacrament inasmuch as it is partaken of.” This differentiation is convenient for the purpose of catechetical instruction, though it has, perhaps, the disadvantage of divorcing Holy Communion from the Mass in the minds, at least, of those less well versed in theological lore.

The Holy Eucharist is the sacramental sacrifice consummated in the moment of consecration, the effect whereof remains, because, in virtue of those mystic words, the Flesh and Blood of the Incarnate Son of God became present upon the altar, and seeing that since the hour of His triumphant resurrection Christ dieth no longer, death hath no longer any hold on Him, it follows that the whole adorable Personality of our Lord is truly there. This real presence of Christ is conditioned by the Eucharistic species, so that, as long as these remain, His real presence also endures. For this is the marvel of the Holy Eucharist that, unlike the other six Sacraments which produce grace at the moment of reception and then cease, this Sacrament contains the Author of grace for as long a time as the sacramental species subsist.

The Holy Eucharist is our sacrifice to God and the food by which the life and vigor of our soul are kept up and even increased. Unless we eat the Flesh of the Son of God and drink His Blood we cannot preserve the life of grace nor attain unto life everlasting, whereas by means of this mystic eating and drinking we are given a token of immortality: "He that eateth this bread shall live for ever."

Reservation of the Holy Eucharist, as it has been practised during long centuries in the Catholic Church, is the natural and necessary sequel to the Church's faith in the reality of Christ's presence and her keen sense of the need her children have of this heavenly food. The ideal is, of course, and always has been, that Holy Communion should be received at Mass, seeing that Communion is the natural consummation of the sacrifice. Such must have been the practice of the early days, before the Apostles set out on the conquest of the world, when they continued daily "with one accord in the temple, and breaking bread from house to house" (Acts, ii. 46). This idyllic condition was not to be of long duration: soon churches were formed in almost every town of the Roman Empire and even beyond its boundaries. Moreover, to the peace of the first days succeeded the violence of external persecution and not infrequently that of dissensions and even schisms and heresies within the fold of the Church. If daily Communion was still the desire of the faithful, the daily oblation of the Eucharistic sacrifice would often be a practical impossibility. What could be more natural, under those circumstances, than to put by—to reserve, as we now say—part of the consecrated elements for use outside Mass?

We have innumerable proofs that this practice is indeed of the highest antiquity. And not only was the Blessed Sacrament reserved in the holy place, in the churches or oratories where the faithful assembled upon the Lord's Day, at break of day, "to sing a hymn to Christ as unto their God," but the people were even allowed to take it with them into their homes. There they partook of it, every day in all probability, and before all other food, as we gather from Tertullian from whose voluminous writings we learn so much concerning the customs of our fathers in the Faith. Describing the difficulties which must needs beset a woman whose husband is a pagan, the apologist asks: "Shall you escape notice . . . will not your

husband know what it is which you secretly taste before taking any food? And if he knows it to be bread, does he not believe it to be that bread which it is said to be? And will every husband, ignorant of the reason of these things, simply endure them, without murmuring, without suspicion whether it be bread or poison?" ("Non sciet maritus quid secreto ante omnem cibum gustes, et si sciverit esse panem non illum credit esse qui dicitur?" *Ad uxor.*, lib. II, c. 5.)

This text is interesting for more than one reason. Here we see a Christian woman who, apparently, hides her religious beliefs and practices from her pagan husband. All her devotional life must be kept secret: Tertullian insists on the difficulty of such a state of affairs: "Shall you escape notice when you sign your bed, or your body (with the sign of the cross) . . . when even by night you rise to pray?" (*ibid.*). For the sake of comforting her and sustaining her courage, the Christian woman has been allowed to take away with her that which had been consecrated on the altar, and she carefully conceals her treasure from the jealous eye of her pagan husband. But this concealment would have been rendered doubly difficult had there been question also of the consecrated wine. As a matter of fact, this domestic reservation of the Blessed Sacrament would have been impossible in practice, for the carrying of the Precious Blood from the church to the homes of the faithful would have exposed it to a thousand perils. Hence we must take it for granted that already then Communion under one kind only—and especially, reservation under one kind—was by no means unknown. According to the shrewd remark of Bossuet on this passage, the very odor of the sacramental wine would have betrayed the Christian wife's carefully guarded secret.

The story of St. Tarcisius is too well known to be repeated here; suffice it to say that in his inscription over the Martyr's tomb Pope Damascus only speaks of the body of the Lord of which the Saint had been the bearer—*cælestia membra*.

In a treatise attributed to St. Cyprian—it is worthy of the great bishop's eloquence—the writer reproaches a Christian for attending the obscene plays of the theatre precisely because before the representation began he had been to church. But it will be best to leave the text in its Latin original: "*ausus secum sanctum in lupanar ducere . . . festinans ad spectaculum, dimissus e dominico et adhuc gerens*

secum, ut assolet, Eucharistiam, inter corpora obscæna meretricum Christi sanctum corpus infidelis iste circumtulit, plus damnationis meritis de itinere quam de spectaculi voluptate" (*De spectaculis*).

The point to be noted is that it was a general custom—*ut assolet*—to take the Holy Eucharist to one's home. The crime of the Christian who goes from the church to the theatre is not even so much his going there at all, as his having on his person the Blessed Sacrament—*Christi sanctum corpus*. The phrase deserves to be retained: it is a proof of the faith of the early African Church and of the practice of Communion under only one kind. Elsewhere the same St. Cyprian relates how, when a certain woman looked with irreverent curiosity into the casket in which the Sacred Element was kept, flames burst from it.

In times of peace the faithful frequently carried the Holy Eucharist with them when setting out on a journey. Thus, for instance, St. Ambrose relates that his brother, St. Satyrus, whilst travelling by sea and finding himself in imminent peril, wrapped the Holy Sacrament in a cloth—in *sudario*—suspended it from his neck and threw himself into an angry sea.

There is no need to pile up proofs that the Holy Eucharist was reserved in church for the benefit of the sick and the dying. The story of the death of St. Ambrose clearly shows what the custom was in the fourth century. St. Honoratus of Vercelli, Ambrose's friend, had retired for the night when, at three different intervals, an angel summoned him and bade him hurry to the bedside of the Bishop of Milan. Honoratus, therefore, took the Body of the Lord, and as soon as Ambrose had partaken thereof, he expired, having been thus strengthened at the last. Honoratus had been roused in the dead of night—he went to Ambrose's bedside in all haste, having taken with him the Body of the Lord. There was no time for celebrating the Holy Mysteries. Evidently, then, the Eucharist was reserved precisely with a view to such eventualities.

The solitaries in the desert also took with them the Holy Eucharist to be their spiritual sustenance in the wilderness. From the writings of Rufinus and others we gather that many monks and solitaries were in the habit of partaking of the Holy Eucharist—the consecrated Bread in this case—before breaking their fast at the hour of None, that is, at about three o'clock in the afternoon.

II

The facts and texts which we have produced, make it quite clear that from an early period the Holy Eucharist was reserved both in church and in private houses. Even at a late period people would sometimes request a bishop or priest to send them a fragment of the Eucharistic Bread in token of orthodoxy, charity and canonical communion. The Syrians sometimes took Holy Communion to the sick under both kinds, but this practice was quite exceptional, the universal rule being to send only the consecrated Bread, for we know that it was customary to fold the sacred Element in a cloth or napkin. There were likewise used caskets, more or less precious, for keeping the Eucharist in private houses. We have seen above how fire burst from such a casket when an evil-living woman opened it, and St. Cyprian relates how a man only discovered ashes when he too opened the box in which he had received the Eucharist and taken it home.

What was at first a necessity and later on a privilege, ended by leading to manifold and grave abuses, so that the custom ceased long ago.

Everybody knows how the Blessed Sacrament was reserved during the Middle Ages. Both in the East and the West it was frequently enclosed within a gold or silver figure of a dove and suspended above the altar. Already at the close of the fifth century Pope Symmachus calls the casket containing the consecrated Bread a *pyx*—*pyxis*—presumably because the material most commonly used in the confection of these boxes must have been box-wood. In the later Middle Ages it was sometimes reserved in tower-like structures—Sacrament-houses, as they were called—of extraordinary beauty. One of the most marvellous specimens of a Sacrament-house may be seen in the now Protestant cathedral of Ulm in South Germany.

The word *tabernacle*, to designate the casket or safe in which we now keep the Blessed Sacrament, is hardly met with before the twelfth century. In its stead the *Constitutiones Apostolicæ* (VIII. 13) use the word *pastophorium*. The first *Ordo Romanus* calls it *secretarium*. The *pastophorium* was that part of the inner shrine of a pagan temple in which the idol stood. So it is not difficult to see why the converts from paganism should have chosen such a name

to designate the spot where the Eucharist was reserved. According to St. Paulinus of Nola, in the basilica of his episcopal city there were two recesses or shrines—he calls them *pastophoria*—one of which contained the Holy Scriptures, the other the consecrated Elements of the Eucharist. Archæologists think that they have identified similar recesses or primitive tabernacles in the catacombs of St. Calixtus and St. Agnes. The *secretarium* was identical with our modern sacristy, except that the Holy Eucharist was often kept there. No doubt it was with this fact in mind that the authors of the *Ordo Romanus* decree that, when the Pontiff reaches the church, he does not at once go up to the altar but first enters the secretarium with his deacons: *non ascendit continuo ad altare, sed prius intrat in secretarium*. Here we have, without any doubt, the origin of the rubric of the Roman Pontifical which ordains that, when the bishop enters his cathedral, he first visits the chapel of the Blessed Sacrament.

III

MODERN PRACTICE AND LEGISLATION

We should be very much mistaken were we to imagine that reservation of the Blessed Sacrament is merely a privilege. It is that, of course, and a very precious one indeed, but in many cases it is a matter of most grave obligation. There is a grave obligation to reserve the Blessed Sacrament in parish churches: "*gravissima est obligatio servandi Eucharistiam in ecclesiis parochialibus*," says Many (*De Missa*, no. 164). But it will be well to give here the various prescriptions of the Code as regards this most important matter.

(1) Provided a priest be there to look after it and to say Mass at least once a week, the Holy Eucharist *must* be reserved:

§ 1. In cathedrals and abbey churches; in parish or quasi-parish churches and in the churches attached to exempt monasteries both of men and women.

§ 2. With leave of the Ordinary it *may be reserved* in collegiate churches, in the public or semi-public oratory of a religious establishment or an ecclesiastical school kept by either secular or regular clergy.

(2) For reservation in other churches or chapels an apostolic indult is required.

(3) No one is permitted to keep the most holy Eucharist at home or to take it with him on a journey (Canon 1265).

Churches where the Blessed Sacrament is reserved, especially parish churches, must be open to the faithful during at least several hours each day (Canon 1266).

The Blessed Sacrament may be habitually reserved on only one altar of a church, and this altar should be richer than the others. The tabernacle must be fixed in the middle of the altar and a lamp is to be kept burning before it day and night. The key of the tabernacle must be kept with the utmost care. This is a grave charge on the conscience of the priest-in-charge: *onerata graviter conscientia sacerdotis qui ecclesiae vel oratorii curam habet* (Canons 1268, 1269, 1271). As regards the safekeeping of the key certain Decrees of the Sacred Congregation of Rites have laid very great stress on this point. For instance, a Decree of 12 January 1894 forbids nuns to take charge of this key and to keep it within their enclosure. The key may be kept in the sacristy—this is almost the universal practice—but in 1724 Pope Innocent XIII laid down the condition that even then the key must be kept in a safe place, in a box or safe which can likewise be locked. Some of these prescriptions of ecclesiastical law are very generally set aside—certainly in the greater number of convents and religious establishments the key of the tabernacle is generally in the custody of the nuns. The *Codex* makes no mention of the strict conditions laid down by former legislation, hence we may surely take it that the priest sufficiently fulfills his duty when he leaves the key in the keeping of a reliable nun-sacristan. In fact, if the precious key were as carefully guarded in every instance as it is by the good Sisters, there would never be the remotest danger of its being either mislaid or misused.

For grave reasons, for the safekeeping of the Blessed Sacrament at night, the bishop may permit its removal to some place where there is no risk of sacrilege or theft, but, even so, the sacred vessel that contains it must rest upon a corporal and a light must burn before it, or in its proximity. Canon 1269, § 3, which makes this concession, insists that due regard must be had to Canon 1271 which prescribes this light. However, it would seem that adherence to this

rule must defeat the very purpose of the concession and in a manner draw attention to the presence of the Holy Eucharist. If this were the case, the lamp or light should not have too ecclesiastical an appearance. The present writer knows at least one instance when the Ordinary permitted, and even prescribed, the reservation of the Blessed Sacrament in a safe let into a wall, without any light whatever, in consequence of two attempted burglaries, the object of which had been to rifle the tabernacle. If a like eventuality presents itself, the priest should certainly have no scruple to place the sanctuary light in as unobtrusive a position as possible.*

* The next article of this series will deal with "Exposition and Benediction of the Blessed Sacrament."

ANSWERS TO QUESTIONS

OBLIGATION OF CONFESSION BEFORE CELEBRATION OF HOLY MASS OR RECEPTION OF HOLY COMMUNION

Question: Will you please express an opinion concerning the explanation of the phrase “deficiente copia confessorii” in Canon 807 of the Code of Canon Law? Some European writers give the phrase an entirely new meaning, saying that it means that confession of mortal sin is necessary before saying Holy Mass or receiving Holy Communion if one has a choice between several confessors; otherwise, he can procure the state of grace by perfect contrition in order to say Mass or to receive Holy Communion.

CONFESSARIUS.

Answer: The Council of Trent employed about the same phrase as the Code when speaking of the necessity of going to confession before receiving Holy Communion, saying: “quos conscientia peccati mortalis gravat . . . habita copia confessoris, necessario præmittendam esse confessionem sacramentalem” (Sess. XIII, *De SS. Euch. Sacr.*, Canon XI). At this late date some writers have discovered what they claim to be the correct meaning of “copia confessorii,” translating “copia” as a plural noun meaning several or a number of confessors, a choice between several priests empowered to administer the Sacrament of Penance. Since the noun “copia” means “plenty,” “abundance,” “number,” in certain phrases of the Latin Classics, and also means “opportunity,” “ability,” “power,” in other phrases of Classical Latin, no decisive argument can be drawn from the noun itself. The unanimous interpretation of the law of the Council of Trent, and consequently of the Code, has been that the “copia confessoris” meant an opportunity to approach a confessor. This unanimous interpretation of theologians must be adhered to, unless it is very evident that they are mistaken. No such proof has been furnished in the matter of the interpretation of the phrase, “copia confessoris.”

ARE CENSURES IMPOSED BY PRECEPT OF THE ORDINARY RESERVED CENSURES?

Question: If a priest is commanded by his Ordinary to do some specified act or to abstain from doing a specified act with the warning that, in case of transgression of the order, he shall be automatically suspended, and if the priest does actually disobey and therefore incur the censure, is the abso-

lution from the suspension reserved to the Ordinary? Suppose that priest comes to confession and admits that he incurred the censure and requests to be absolved from it, can the confessor absolve him from the suspension?

CANONIST.

Answer: Before the promulgation of the Code, it was taught quite generally by canonists that the censure attached to a precept in such a manner that the one breaking the precept afterwards would automatically incur a specified censure, was a censure *ab homine*, and that nobody except the one who gave the precept with the censure attached—or his delegate, or his superior, or his successor in office—could absolve from the censure. A few canonists who wrote before the Code are not clear as to the distinction between a censure imposed *a jure* and one imposed *ab homine*. Some few of the former canonists were of the opinion that an *ipso facto* censure attached to a precept given an individual to deter him from future transgression was not reserved, unless the precept explicitly reserved the censure.

Does the Code of Canon Law change the opinion of the majority of former canonists concerning the *ipso facto* censures imposed by special precept? The Code states in Canon 2217, § 1, n. 3, that a censure *ab homine* is a censure imposed by way of special precept or one imposed by a judicial condemnatory sentence, though the censure is stated in the law (*i.e.*, as a *ferendæ sententiæ* censure). Speaking of the reservation of censures, Canon 2245, § 2, says that a censure *ab homine* is reserved; in the same Canon, § 4, it is stated that a censure imposed *ipso facto* by law or by precept is not reserved unless the law or the precept expressly says that it is reserved.

There is thus an apparent conflict between § 2 and § 4 of Canon 2245. The former states generally that a censure *ab homine* is reserved; the latter (§ 4) that a censure attached to a precept (which is a censure *ab homine*) is not reserved, unless the precept explicitly states that the ecclesiastical superior does reserve the censure. There can be no contradiction between two sections of the same Canon, nor can it be admitted that one passage of the Code annuls or makes another passage superfluous. But it often happens in the Code that one Canon or section of it states the general principle, while another gives more specific rules or an exception to the general rule. A censure attached to a precept by which the Ordinary warns his subject

to do or to abstain from doing a certain thing, and in case of disobedience punishes him with an *ipso facto* censure, is a case in which the Ordinary has not yet taken action against the offender (has not yet called the case before his tribunal). For this reason we believe that § 4 of Canon 2245 states that an *ipso facto* censure attached to a precept is not reserved, unless the Ordinary had not only attached an *ipso facto* censure to his precept, but had added that the censure shall be reserved to him.

The conclusion is that the priest who incurred the suspension by disobeying the precept of the Ordinary can be absolved from it, if the precept did not reserve the censure. This does not prevent the Ordinary from proceeding against the offender when he obtains knowledge and proof of the violation of his precept, because the absolution in the internal forum does not necessarily free him from it in the external forum. Wherefore, Canon 2251 rules that, unless the absolution in the internal forum is proved or can at least be legitimately presumed in the external forum, the ecclesiastical superior can insist on the observance of the censure until the offender has obtained absolution in the external forum.

When the offender has incurred an *ipso facto* censure (no matter to whom and in what manner the censure is reserved), the confessor may absolve if the censure cannot be observed exteriorly without danger of grave scandal or defamation of the offender, or if it be hard for him to stay in sin until the faculty to absolve him can be obtained. The offender must, however, have recourse to the authority that can absolve him from the censure (*i.e.*, his Ordinary, the Holy See, or their delegate). This faculty of Canon 2254 is given to all confessors, and applies to all *ipso facto* censures imposed either by the Holy See or by Ordinaries.

MATTER OF CONSCIENCE IN SALE OF LAND

Question: A offers B a farm for \$1100. B agrees to buy it and sends immediately for a deed. Before the arrival of the deed, A comes to B again and states that he has an offer of \$1200 for the farm if he defers selling it for a month. Rather than lose the farm, B gives him the \$1200. Is A justified in taking the extra \$100 from B, and is he bound to make restitution?

READER.

Answer: In the matter of contracts the laws of the country

where the contract is made—or in case of real estate, where the property is located—are to be observed. These rules oblige in conscience, unless some law plainly violates natural justice. The latter supposition should not easily be urged in civilized countries, where the laws on personal and real property and contracts concerning them are well considered and made with the view to the common welfare and the security and promotion of business. The Church goes so far as to say (cfr. Canon 1529 of the Code of Canon Law) that, even in ecclesiastical matters, the civil law on contracts is to be observed, unless it violates the divine law or unless the Church has issued special rules for some contract in ecclesiastical matters (*e.g.*, the betrothal contract).

Generally speaking, all contracts come about through offer and acceptance. The offer starts, and the acceptance concludes the contract, if the acceptance embraces the terms of the offer. After the acceptance the offeror can neither change the price nor refuse to sell or do what he offered to sell or do for a specified price. Many contracts can be made verbally and are binding by verbal offer and acceptance; other contracts are not valid or not enforceable in law, unless they are made in writing, or unless part payment is made with the verbal offer and acceptance.

Contracts for the sale of land cannot be enforced in court according to English and American Law, unless the agreement upon which the action in court is brought (or some memorandum or note of the agreement) shall be in writing and signed by the party to be charged therewith, or by his agent lawfully authorized to contract in the name of the one sued on the contract.

In the proposed case the man who offered to sell the farm for \$1100 and whose offer was accepted by the buyer does an injustice to the buyer by demanding one hundred dollars more before the final transfer of the land is made (namely the signing, sealing and delivery of the deed), and is bound to restitution. Though the agreement was verbal only, the natural obligation of the agreement is binding in conscience. The civil law does not invalidate the verbal agreement to sell the land or even the sale of the land, but at most bars the legal remedy to enforce the contract in the courts of law. If the law absolutely annuls a contract unless it is made in a certain form or with certain requisites, there is no obligation in conscience

to adhere to the contract; if the law declares a contract voidable, the person in whose favor the rescinding of the contract is given in law may petition the court for the rescission. In all cases it is understood that the person who by fraud caused damage to another, even in an invalid or in a voidable contract, is in conscience bound to repair the damage.

FREQUENT ABSOLUTION OF DYING PERSONS

Question: It is customary with some priests to absolve a dying person every few minutes as long as there is a sign of life. They claim that, so long as there is life, there is the possibility of sinning. Hence the advisability of giving conditional absolution from time to time until the person expires. Is this practice permissible?

SACERDOS.

Answer: If there is no special reason to fear frequent relapses into some sin, it does not seem reasonable to repeat the absolution too often. The priest who is present when the sick person is about to expire, may have reason to repeat the absolution, if the person is conscious and very nervous concerning his or her salvation, and repeatedly asks to be absolved again. As a rule, however, the very frequent giving of absolution is not justified, because there is no good reason for doing so. Besides, theologians quite generally teach that the priest is not permitted to absolve after the penitent has made a general accusation like that contained in the Confiteor, but that a more specific confession is necessary either of sins not yet confessed or of sins already confessed, unless an explicit confession is impossible at the time. Génicot advises that, if a person stays unconscious for a considerable length of time before death, the priest could absolve three or four times in a day. The Church does permit or rather command the absolution of sick people who have become unconscious before the priest arrives, if they have expressed their desire to make their confession (cfr. Roman Ritual, Editio II Typica, *De Sacramento Pœnitentiæ*, chap. I, n. 25).

When the sick person has not asked for the priest, and he or she is unconscious by the time that others call for and get the priest, the Roman Ritual does not give any directions what to do in such cases. The general practice is to give them conditional absolution in the hope that they may have the essential dispositions of the soul, sorrow for all mortal sins committed and not yet confessed and par-

doned and the will not to sin again and to make whatever reparation may be obligatory upon them. The practice is justified if the confession of sins is merely a positive divine commandment from which God would certainly be willing to release a person who is incapable of fulfilling the command but is otherwise properly disposed to receive the divine pardon for sins committed. The Council of Trent, however, argues that, from the very nature of the Sacrament of Penance (namely, its character as a tribunal), the confession of the penitent is necessary to get absolution. It may be said that the confession of the penitent is not the only way in which his sins may be brought before the tribunal of penance but by accusation of others, by the reputation he has for sin and neglect of his duties, etc. When a sinful creature is overtaken by illness and loss of consciousness, the Lord may in His mercy grant him pardon (very much after the manner of political offenders who fled from justice but were debarred from returning to their homes are pardoned by an amnesty), saving always that there is sorrow and repentance of soul without which God does not pardon the sinner (cfr. Council of Trent, *De Sacramento Pœnitentiæ*, Sess. XIV, chap. IV).

OBLIGATION OF WIFE TO PAY DEBTS OF DECEASED HUSBAND

Question: In 1920 Mr. A died, leaving a wife and three children aged four years, two years and six months. In 1924 the youngest child died. On the death of her husband, Mrs. A received \$10,000 insurance, which she invested so that it paid her \$800 annually. Her average living expenses during the past six years were about \$900 a year. At the death of Mr. A he left debts to the amount of \$10,000. One creditor claimed that he had loaned Mr. A \$1,000, but had no note or other proof of his claim. When the estate of Mr. A was settled, the creditors received about 85 cents on the dollar (from other assets), but the one who claimed one thousand dollars without proof got nothing. All creditors seemed satisfied except one, who demanded full payment from the widow. This one died recently leaving his childless widow well provided for financially. Mrs. A had to use some of the capital during the past year so that her income from the invested money is only about \$480 per year.

The laws of the State where Mrs. A resides protect the insurance on the husband's life from seizure by the creditors of the husband, but the woman wants to know whether she is obliged in conscience to pay the creditors in full, which would require about \$6,500. Both children are still of school age, and she has no other money of her own outside of the insurance money.

SACERDOS.

Answer: Moralists quite generally hold the sound principle that, in matter of property rights, the laws of the respective country should be considered as a rule of conscience. In the complications of modern business it would be difficult to determine the obligations arising from the natural law in the matter of property rights, and therefore the civil authority tries to settle by law the respective claims. Though each State of the United States has its own laws concerning property rights, contracts, rights of husband and wife, we believe that it is quite generally settled in the various States that the wife is not liable for the debts of her husband, except, perhaps, for those contracted by her as the husband's agent for the support of herself and her children (cfr. Tanquerey, *Synopsis Theol. Moral.*, III, *Supplementum*, p. 12).

In those States where the law gives the wife the right to the insurance on the husband's life, and frees it from all liability for the debts of the deceased husband (so that the creditors' claims cannot be satisfied out of the insurance money by the administrator of the deceased husband's estate), the wife can abide by the law. She may with a safe conscience take the insurance money, though the assets of the husband's estate do not suffice to pay his creditors. The law gives warning to all who deal with the husband that they cannot expect to be repaid by the insurance, and, if they loaned him money or gave him credit, they must have done so without considering the insurance as a security.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

Impediment of Crime Arising Out of Adultery with Attempted Marriage

By V. J. COUCKE, S.T.B.

Case.—Titus, a married man, has promised to marry Anne, a spinster, after obtaining his civil divorce, and, having obtained this divorce, marries her. On the death of his lawful wife, however, he tries to adjust the marriage before the Church. Is there any impediment, and if so, of what nature?

Solution.—Should there be an impediment, it would evidently be one of crime, as laid down in Canon 1075, where it is declared that “marriage cannot be validly contracted between a person and his or her accomplice (1) if, during the lawful marriage, they have consummated adultery between themselves, and either mutually promised to marry, or attempted marriage, even if only before the civil authorities;

(2) if, likewise during the same lawful marriage, they have consummated adultery between themselves and one of them has committed conjugicide;

(3) if, by concerted action, whether physical or moral, even where no adultery has been committed, they have inflicted death on the lawful partner.”

As none of the circumstances enumerated under either (2) or (3) occur, there remains but to examine the kinds of adultery with *promise* of, or *attempt* at marriage, as stated under (1).

In the proposed case, however, there is no impediment arising out of adultery with *promise* of marriage, for, although the existence of a true and mutual promise seems highly probable, there is still something missing from the object of that promise, for the promise mutually given should concern marriage *after the death of the lawful partner*. Such was taught by the former Canon Law, and such is still to be held according to Canon 6, n. 4: for, while no mention is made of this circumstance in Canon 1075, it does not seem to differ from what was formerly held. Thus, a man who promised to marry another woman before his lawful wife's death, (*e.g., after a civil divorce*), remains free from this kind of impedi-

ment. Such is the case here. Nevertheless, if (as often happens) the accomplices should have *promised* each other to adjust their irregular and criminal conduct before the Church *as soon as they possibly could* (i.e., after the death of the deserted partner), the impediment would then be contracted, since all the conditions would then be fulfilled. Wherefore, in similar cases, the parties concerned should always be questioned as to whether any such promise had existed.¹

The impediment of adultery *with attempted marriage* holds good, provided that adultery was *consummated*.

It should be noted, furthermore, that an impediment of this nature arises, not only in cases of marriage attempted *before the Church*, but also in those attempted before the *civil authorities*, as is expressly stated in Canon 1075, § 1.

Oportet tamen prudenter examinare an adulterium fuerit vere *consummatum*. Nam, quod mirum videri posset, si pseudo-conjuges *onanistice tantum* congressi essent, non existeret impedimentum. Adverte onanismum per retractum vel ope instrumenti communicationem cum utero intercipientis non censeri copulam *consummatam*. Quodsi pseudo-conjuges tantummodo post copulam perfectam expellunt semen ope siphunculi, vel semen ope cujusvis rei in vaginam introductæ sterilizant, adulterium habetur consummatum et impedimentum contractum.

¹ In cases where the promise is publicly known, the impediment then belongs to the "forum externum."

A Reserved Sin

By T. SLATER, S.J.

Case.—Charles, a priest, unhappily falls into a sin which the Bishop reserves to himself. He has to say Mass on the next day, and cannot go to Confession to anyone who has faculties for episcopal cases. He, therefore, goes to his usual confessor, and confesses other sins but not the reserved sin, because his confessor has no faculties for the Bishop's reserved cases. Does he do right? It is asked:

- (1) Who can absolve from cases which the Bishop reserves to himself?
- (2) Can a priest without special faculties absolve from episcopal reserves in more urgent cases?
- (3) What about the case?

Solution.—(1) *Who can absolve from cases which the Bishop reserves to himself?*

The persons with power to absolve from cases reserved to the Bishop are as follows:

(a) the Bishop himself, his successor, or a Superior who has jurisdiction over the Bishop's subjects, or a priest with faculties delegated by one of these;

(b) The Canon Penitentiary (Canon 899);

(c) Vicars-forane or deans should have the faculty (Canon 899);

(d) Parish priests and quasi-parish priests during the time allowed for the Easter duties;

(e) Missioners during a Mission.

Moreover, by Canon 900, all reservation ceases:

(a) when either the sick who cannot leave the house make their confession, or those about to marry confess with a view to marriage;

(b) whenever either the lawful Superior on being asked has refused to grant faculties for absolving a particular case, or, in the prudent judgment of the confessor, faculties for granting absolution cannot be asked for from the lawful Superior without serious detriment to the penitent or without danger of violating the seal of confession;

(c) when the penitent is outside the territory of him who reserved the case.

(2) *Can a priest without special faculties absolve from episcopal reserved sins in more urgent cases?*

Canon 2254 gives faculties to absolve from censures in more urgent cases, and some theologians (*e.g.*, Ferreres, *Compendium*, II, n. 679) think that this Canon may be extended to episcopal cases reserved without censure. But, as this opinion is not certain, he thinks that there is no obligation to confess an episcopal reserved case to a simple confessor, when a penitent who has incurred such a case is under the necessity of saying Mass or receiving Holy Communion (*ibid.*, n. 429).

(3) *What about the case?*

Charles seems to have followed the opinion advocated by Fr. Ferreres. However, the opposite opinion advocated by Génicot and

Sabetti-Barrett seems the only tenable one, according to the legislation of the new Code. For, by Canon 900, all reservation ceases when "in the prudent judgment of the confessor, faculties for granting absolution cannot be asked for from the lawful Superior without serious detriment to the penitent." Génicot's interpretation of this clause seems reasonable, and is as follows: "There will be serious detriment to the penitent if he cannot return to the confessor without special difficulty, or if it is very hard for him to remain in the state of sin for another day, or when absolution cannot be deferred on account of the necessity in which the penitent finds himself of saying Mass or receiving Holy Communion to avoid scandal or loss of reputation." These are precisely the circumstances which render cases with censure more urgent according to Canon 2254, and simple confessors by that same Canon are empowered to grant absolution from papal and episcopal cases reserved with a censure attached to them. It seems clear, then, that Canon 900 grants simple confessors the same—if not greater—power under the same circumstances over reserved sins as Canon 2254 grants them over reserved censures. But in our case Charles had to say Mass next morning, and he could not go to a confessor with special faculties for episcopal reserved sins, so that any confessor whom he chose had power to absolve him, and the reservation ceased by Canon 900. Under these circumstances nothing excuses Charles from going to confession before Mass and making an integral confession, including the sin reserved to the Bishop.

ROMAN DOCUMENTS

NEW HEADQUARTERS FOR SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES

The Holy Father states that, when Pope Benedict XV created the Sacred Congregation of Seminaries and Universities on November 4, 1915, he appointed certain rooms in the Apostolic chancery as its place of business. In the course of time, these quarters became inadequate for the work of the Sacred Congregation. The Holy Father has had the house at the Church of St. Callistus repaired and remodelled, and now designates that house as the future headquarters of the said Congregation. In the same place are the offices of the Pontifical Committee of the Benedictine Fathers who work on the revision of the Vulgate Bible (*Motu Proprio* of Pope Pius XI, November 4, 1927; *Acta Ap. Sedis*, XIX, 393).

NEW DIOCESES IN BRITISH INDIA

The Diocese of Mangalore, on the Malabar Coast of British India, which extends over a very large territory and has had a great increase in the number of the faithful and of ecclesiastical institutions, has been divided. The northern section of the Malabar Coast is to constitute henceforth the Diocese of Mangalore, while from the southern portion is created the new Diocese of Calicut, called after the city of that name (Letters Apostolic, June 12, 1923; *Acta Ap. Sedis*, XIX, 396).

The Diocese of Trichinopoli, on the eastern coast of India, has been divided, and the southern section of that coast down to Cape Comorin is to constitute the Diocese of Tuticorin, the principal city in the extreme southern end of India (Letters Apostolic, June 12, 1923; *Acta Ap. Sedis*, XIX, 397).

COMMEMORATION OF ST. TERESA OF THE CHILD JESUS

The feast of St. Teresa of the Child Jesus has been placed in the Calendar for October 3, and the office has been published. In case the feast of St. Teresa, which ranks as a double, is superseded by a feast of a higher rank so that St. Teresa's feast gets a commemora-

tion and ninth lesson only, the Sacred Congregation of Rites publishes the ninth lesson for Matins which is as follows:

Lectio IX

Teresia a Jesu Infante, Alençonii in Gallia, ex honestis piisque parentibus orta est. Quinto ætatis anno, matre amissa, Dei providentiæ se totam commisit sub vigilantia amantissimi patris et sororum natu maiorum: quibus magistris, ad currendam perfectionis viam ut gigas exultavit. Novennis virginibus ex Ordine Sancti Benedicti Lexoviis excolenda traditur. Decimo ætatis anno, arcano et gravi morbo diu cruciata, ope Dominæ nostræ a Victoria, divinitus fuit liberata. Angelico fervore repleta, ad sacrum convivium primitus accedens, insatiabilem huius cibi famen haurire visa est. Carmelitarum Excalceatarum Ordinem ingredi cupiens, ob ætatis defectum, multas ad religiosam vitam amplexendam nacta est difficultates, quibus fortiter superatis, Lexoviensem Carmelum, quindecim annos nata, feliciter ingressa est; ibique eximia erga Deum et proximum caritate flagavit. Spiritualem infantiae viam, secundum Evangelii doctrinam, secuta, alios, speciatim novitias, eandem edocuit. Patiendi desiderio inflammata, duobus ante obitum annis Dei miserentis amoris se victimam obtulit. Viginti quatuor annos nata, die trigesima Septembris, anno millesimo octingentesimo nonagesimo septimo, ad Sponsum evolavit. Quam virtutibus et prodigiis claram Pius Papa Undecimus inter Beatas virgines adscripsit, novisque fulgentem signis, recurrente maximo Jubilæo, decimo sexto calendas Junias, solemniter Sanctorum fastis accensuit (Sacred Congregation of Rites, October 26, 1927; *Acta Ap. Sedis*, XIX, 416).

CONCORDAT BETWEEN THE HOLY SEE AND THE REPUBLIC OF
LITHUANIA

The Holy See and the Republic of Lithuania have entered upon an agreement, called a Concordat, in reference to the respective rights and duties concerning the Catholic Church in Lithuania. The plenipotentiaries of the Holy See and of the Republic signed the agreement on September 27, 1927. The Articles of the agreement, twenty-eight in number, were subscribed to by the respective plenipotentiaries at the Vatican Palace, December 10, 1927 (*Acta Ap. Sedis*, XIX, 425-433).

PONTIFICAL APPOINTMENTS

Rt. Rev. Thomas O'Reilly, pastor at the cathedral parish at Cleveland, has been appointed Bishop of Scranton; Rt. Rev. Edward Kelly, chancellor of the Diocese of Baker City, has been made Bishop of Boise City; Rt. Rev. Francis Johannes, pastor of the Immaculate Conception parish, St. Joseph, Mo., has been made Titular Bishop and Auxiliary to the Bishop of Leavenworth with the right of succession; Rt. Rev. John McNamara, pastor of St. Gabriel's parish, Washington, D.C., has been made Titular Bishop and Auxiliary to the Archbishop of Baltimore.

The following have been appointed Prothonotaries Apostolic *ad instar participantium*: Rt. Rev. Msgri. James Charles McGuigan (Diocese of Edmonton) and Edward Pyke (Diocese of Lancaster).

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Patrick Francis Horan and Bernard Henry Fuerst (Diocese of Little Rock), and William Daly (Archdiocese of Glasgow).

Mr. Henry H. Melançon (Archdiocese of Montreal) has received the Commenda of the Order of St. Gregory the Great. The following have been made Knights of the Order of St. Gregory the Great: Mr. George McGee (Archdiocese of Glasgow), Dr. James J. Spalding (Diocese of Savannah), Mr. Emil Hebert (Archdiocese of Montreal). Mr. Alfred Joseph Ellison (Diocese of Clifton) has been Privy Chamberlain to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of March

SECOND SUNDAY IN LENT

The Transfiguration

By THE RIGHT REV. MSGR. VICTOR DAY, V.G.

"He was transfigured before them" (Matt., xvii. 2).

- SYNOPSIS: I. Mount Thabor on which Christ was transfigured, was remembered by early Christians, provided with Basilica by St. Helena, Crusaders, Franciscan Fathers.
- II. Christ was transfigured before Peter, James and John, to forearm them specially against the day of trial, by strengthening them in their faith in His divinity, and to hearten them in their apostolic labors in after-years.
- III. To us Christ transfigured is the Messiah, the Son of God, the Founder and Lawgiver of the New Covenant, the Center of history, the Redeemer of mankind, the King of all ages.
- IV. May the remembrance of His transfiguration strengthen us in our faith and hearten us in our tribulations!

In southern Galilee, a majestic mountain soars suddenly above the Plain of Esdraelon, reaching a height of wellnigh 2,000 feet. By its striking height, its symmetrical shape, the luxuriant vegetation which garbs its sides and summit, it stands out among all the mountains of Palestine. This mountain is Mount Thabor. According to a tradition that comes down from the days of the Apostles, and admitted on all sides as an indisputable historical fact, Mount Thabor is "the high mountain apart" spoken of in today's Gospel, on which Christ was transfigured.

The early Christians did not lose sight of the place where the Divine Saviour revealed His heavenly glory.

In 326, although more than fourscore years old, the Empress St. Helena, mother of Constantine the Great and most renowned of all Holy Land pilgrims, ascended Mount Thabor and built and endowed a church, convent and colony on the tableland atop the mountain so as to insure permanent Christian worship on the spot where Christ showed His heavenly glory.

In later times, churches were built there by the Crusaders and

others, but the Turks always demolished them and would not permit their reconstruction. The sovereignty of the Turk in the Holy Land having happily come to an end with the World War, the Franciscan Fathers, the official custodians of the Catholic shrines in Palestine, made use of the long looked for opportunity to build a new church on the site of the basilica erected by St. Helena. The new church is known as the Basilica of the Transfiguration. It is, most appropriately, built in the Syro-Byzantine style of architecture, and is pronounced a gem of its kind. Mainly a child of American Catholic generosity, it was solemnly dedicated by Cardinal Giorgi in the presence of the American pilgrimage, in the spring of 1923. After these preliminary historical remarks, we shall briefly consider the circumstances, fitness, and lessons of the great mystery of the Transfiguration.

REASONS FOR TRANSFIGURATION

The Transfiguration took place in August of the year 32. According to St. Matthew, "from that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the ancients and scribes and Chief Priests and be put to death. . . . And Peter taking Him (aside), began to rebuke Him, saying: Lord, be it far from Thee. This shall not be unto Thee. Who turning, said to Peter: Go behind Me, Satan. Thou art a scandal unto Me, because thou savorest not the things that are of God, but the things that are of men" (xvi. 21-23).

Christ had thus openly forewarned the Twelve of His Passion and Death, to forearm them against being scandalized at His humiliation.

Of the Twelve, Peter, James and John were to witness the agony of Christ in the Garden. It was fitting that their faith should be specially fortified beforehand lest they apostatize on the day of the bitter trial. Christ, therefore, took them unto Him and brought them up into a high mountain apart, and was transfigured before them. And His face shone as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him! And . . . behold a bright cloud overshadowed them! And lo, a voice out of the cloud, saying: "This is My beloved Son, in whom I am well pleased. Hear ye Him."

The cloud was most probably the *Shekkinah* of the Old Testament, known as the visible sign of the presence of God.

The clarity of the body of Christ in the Transfiguration was derived from His Godhead as well as from the glory of His human soul, personally united to the Person of the Son of God. Hidden in ordinary circumstances by His human flesh, the rays of the Divine glory of Christ were permitted at the moment of His Transfiguration to pierce the veil of His flesh and to transfigure Him in the sight of His favorite Apostles.

WHAT THE TRANSFIGURED CHRIST REPRESENTS

The Transfiguration of Christ could but strengthen Peter, James, and John in their faith in the Divinity of Christ, by making them thus witness with their own eyes the shining glory of His Divine Majesty, by making them hear with their own ears the thunderous voice of the Heavenly Father, saying: "This is My beloved Son, in whom I am well pleased."

Children of the Old Testament, and reared in the teachings of the Law and the Prophets, Peter, James, and John could but feel their faith in Christ grow more intense when they saw Moses, the law-giver, and Elias, the prophet, doing homage to their Divine Master. When, therefore, a few months later, they would see Christ suffer a bloody agony in the Garden of Olives, they would realize that it was only because He permitted it, because it must be so, because the Scriptures must be fulfilled, because man must be redeemed.

And think, too, how in after years, when Christ would have returned to His Heavenly Father, they would be heartened in undergoing hardships, in facing dangers, in meeting opposition, in suffering condemnation, stripes, nay even death, by the remembrance of the ecstatic delight they experienced on the rugged mountain top at the vision of a few rays of Christ's Divine Majesty.

To us, as to Peter, James, and John, Christ transfigured on Mount Thabor appears as the Messiah in whom the Law and the Prophets were fulfilled, as the Desired of All Nations for whom suffering mankind had been longing since the day of Adam's fatal fall. On Mount Thabor, Christ stands forth to us as the Son of God in whom the Father was well pleased, as the Founder and Lawgiver of the

New Covenant whom we must hear, as the Redeemer of mankind, as the King of ages.

On that rough mountain top, Christ looms in unparalleled majesty, as the central figure of history whom mankind was expecting prior to His coming, and from whom all blessings, temporal and spiritual, have flown since He dwelt amongst men.

May the remembrance of the glorious Transfiguration of Christ strengthen our faith in His Divinity in this unbelieving age! In times of trials and tribulations, may it keep the fires of hope burning in our hearts by the thought of the eternal bliss awaiting the just in the life to come!

THIRD SUNDAY OF LENT

The Praise of God

By LAMBERT NOLLE, O.S.B.

"Blessed is the womb that bore Thee" (Luke, xi. 27).

SYNOPSIS: Introduction: Our Lord was repeatedly accused of blasphemy, and even condemned to death for it, although His whole life was spent in promoting the glory of God.

- I. Our Lord glorified His Father, and did not seek His own glory as man. He revealed His Father's mercy, goodness, kindness, patience, providence, and His surpassing love in sacrificing His Son. By this He moved the people to praise God, which He considered His special work on earth.*
 - II. Our Lord gave us the example which we are to imitate, not only in heaven, but already on earth, as far as it is possible. We are exhorted to this by Holy Scripture in general, by the Our Father, the words of St. Paul, and the example of Our Lady in the Magnificat.*
 - III. Holy Church encourages and helps us to praise God by the Divine Office, Benediction, and the Prayers and Chants at holy Mass.*
- Conclusion: We must praise God in our lives by deeds, and not contradict our words by our conduct, lest we make others blaspheme. By good works or good fruit we glorify God and prepare ourselves for God's everlasting praise in heaven.*

The accusation of blasphemy, levelled against Our Lord, occurs not only in the Holy Gospel today, but repeatedly in His life. The last occasion was on Maundy Thursday night, when the High Priest adjured Him *by the living God* to declare whether He claimed to be

the Christ, the Son of the living God. For His enemies, His answer: "*Thou hast said it,*" was enough to convict Him of blasphemy and to demand His death (Matt., xxvii. 63 sqq.). In truth, it would be blasphemy for any creature to proclaim himself God; for, as it is direct blasphemy to speak ill of God, so it would be an implied act of blasphemy for a mere man to claim God's nature, when everyone could see in him the imperfections of a creature. If our Lord had not been truly God, He would indeed have been a blasphemer, and not, as some want to make out, one of the best of men; for conscious and wilful blasphemy is one of the worst sins against the Second Commandment. We need not defend our Lord against this accusation, for He was able to challenge His opponents, saying: "Which of you shall convince Me of sin?" (John, viii. 46), and they had not the courage to stand up against Him. Also on Good Friday the darkness and the trembling earth spoke for Him. The Gospel today tells us how He answered the calumny of the scribes on the occasion of His casting out a devil from an unfortunate soul who was possessed. By this as by His other miracles, he led the people to glorify God.

OUR LORD ALWAYS GLORIFIED HIS FATHER

One thing in our Lord's life is very striking, namely, that He never sought for the glory of His human nature. He could truly say (John, viii. 50): "I seek not My own glory." He might have attracted the seekers after knowledge by the exhibition of His wisdom, and thereby gained fame and riches and numerous personal followers; but, instead of this, He went to the poor, scattered in villages and hamlets, and He had for His principal disciples a few uneducated fishermen, slow to understand but quick to forget His most impressive teaching. He fled from the people when they wanted to proclaim Him king, and He often forbade them to publish His miracles. On the other hand, He always promoted the glory of His Father.

He glorified God by speaking of Him as the merciful Father, who did not want one of His children to be lost; of God who is not a stern Master, but who essentially is good, and kind, and patient. He spoke in praise of His care for all—even for the smallest sparrow, and for every hair of our head. Finally, He made His hearers real-

ize God's surpassing love by telling them that this love moved Him to sacrifice His own Son for the salvation of the world (John, iii. 16).

No wonder that, by this new teaching of God's perfections and by His miracles, He moved the crowds to praise God, whose goodness and power and wisdom appeared to them in a new and more perfect light. And at the end of His life He could say of His whole work on earth, that it had had only one aim—namely, to glorify God. In His last prayer (John, xvii. 4), He said to his Father: "I have glorified Thee on earth. I have finished the work which Thou gavest Me to do." And, if on that occasion He asked also for His glory, it was not only because He had deserved it, but in order that by His glory after the resurrection the Son might be able to glorify the Father still more (John, xvii. 1).

WE SHOULD FOLLOW OUR LORD'S EXAMPLE

Our Lord came to teach us by word and deed how to glorify His Father, and we often hear that the Saints did all for the glory of God. What does this really mean? It means that we should try to understand God's perfections and acknowledge them, not only interiorly, but also outwardly. We are to see God's power, wisdom, and goodness in the things of this world and in our lives; we are to see His greater perfections and His infinite love as revealed to us by faith; and then we are to express our admiration of it in words and deeds. In heaven this will be our only occupation for all eternity, and we shall not need or desire any other. On earth this is not possible; we need prayers for the forgiveness of sin and for God's help; we also ought to say from time to time prayers of thanksgiving; but do we give much time to prayers and songs of praise? Yet, the Psalms and Canticles of Holy Scripture are all full of them, with many exhortations to praise God. For this we were created, and our Lord's life-work had the purpose of teaching us and encouraging us in this noble task. The first petition in the Our Father, "Hallowed be Thy Name," has no other meaning than: "Give us grace to praise Thee worthily." St. Paul explicitly exhorts us to praise God, when he writes to the Romans (xv. 11): "Praise the Lord, all ye Gentiles, and magnify Him, all ye peoples"; and

to the Hebrews (xiii. 15): "Let us offer the sacrifice of praise always to God, that is to say, the fruit of our lips, confessing to His Name." And the most perfect canticle of praise, inspired by the Holy Ghost, is the *Magnificat* of our Blessed Lady.

Holy Church knows the necessity of the praise of God for our souls; also how it pleases Him, and how worthy it is of us, as Children of God, to make our heavenly Father's perfections known to others. She therefore makes her priests say daily the Divine Office or the Breviary, which is full of the praise of God. Where it is feasible, she also encourages the people to share in the Divine Office by the chanting of Vespers or Compline on Sundays and feasts. The Hymns at the Benediction Service, too, are in praise of the Blessed Sacrament, and the *Te Deum* praises the Blessed Trinity. But it is above all at Holy Mass that the Church suggests to us words of divine praise. There we have the *Gloria Patri* (and its longer form the *Gloria in excelsis* in all the festive Masses), the *Laus tibi Christe* after the Gospel, the Preface and Sanctus every day. Yet, these words are but reminders of a great and fundamental fact, namely, that Holy Mass in itself is more a praise of God by deed than by words, however holy.

WE GLORIFY GOD ESPECIALLY IN HOLY MASS

We have all learned from our Catechism that Holy Mass is a sacrifice, and that a sacrifice is a gift offered by a priest to God alone, to worship or adore Him as the Supreme Lord. And, although it is also offered to thank Him, to ask for favors, and to plead for pardon, yet the highest purpose is to adore Him as the Sovereign Lord of all. But this is exactly the most perfect praise we can give to Him; and, as the Holy Sacrifice can be offered only to Him, it praises Him by deed and exalts God above all His creatures. This was true of every lawful sacrifice accepted or prescribed by Almighty God in the Old Testament. But the praise of God in Holy Mass surpasses that of any other sacrifice, yea, even of all the sacrifices taken together. Why is this? Because in the Mass Our Blessed Lord is the Supreme Priest of priests, who best knows the perfections of God, and therefore is able to praise His Father in the most surpassing way. As Priest and Victim together, He is also most ready to acknowledge, and by His entire obedience to submit Him-

self to all the perfections of God. Therefore, when He is resting on the altar, the heavenly Father sees at one glance all the praise and honor Christ had rendered to Him all through His life, and is still willing to render. By this the heavenly Father is most highly pleased, and He looks down with satisfaction not only on His Son, but also on us who share in this sacrifice. He accepts it as our praise, and as if it had never been offered before; and so it is put down to our credit and merit. We cannot doubt that, in spite of our misery, it will be more pleasing than the lambs of the innocent Abel, or Abraham's generous offering of his only son, or the sacrifice of Melchisedech, who was but a type and shadow of our great eternal High-Priest. In Mass our poor imperfect praises of God are merged in those of our Lord, and share their perfections. This is expressed in the words of the Priest, when immediately before the *Pater Noster* he makes five crosses with the consecrated Host saying: "*Through him, and with Him, and in Him, is to Thee, O God the Father, in the unity of the Holy Ghost, all honor and glory, world without end. Amen.*" Here we have a summary of the highest praise within our capacity, which we can repeat at every Mass.

WE MUST ALSO GLORIFY GOD IN OUR LIVES

When we leave the Church after Holy Mass we must realize that, while our Lord has praised His heavenly Father with us and for us in the Holy Sacrifice, we must continue to praise Him also outside Mass in our daily lives—and this not merely by words, but rather in deed and in truth. That we praise Him by words only as our sovereign Lord, is not what He wants; we are to acknowledge His dominion over us by obeying His commandments (Matt., xv. 8). If our lives contradict the laws of God and of the Church, we may easily lead non-Catholics to blaspheme God and His revelation, instead of praising Him. Our Lord tells us that He expects something different from us when he says (Matt., v. 16): "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." And calling our good works spiritual fruit, He says (John, xv. 8): "In this is My Father glorified, that you bring forth very much fruit." Only in this way will our praise be acceptable to Him, and prepare us for heaven, where with the Angels and Saints we hope to sing God's never-ending

praises (Apoc., v. 13): "Thou art worthy, O Lord, to receive glory, and honor, and power for ever. Amen."

FOURTH SUNDAY OF LENT

God's Love and Solitude for His Children

By JAMES S. LINEEN, B.A.

"I have compassion on the multitude" (Matt., xv. 32).

SYNOPSIS: (1) *The ideal earthly father.*

(2) *God our Father. His commandments. His condescension and love—inspiring policy in the Old Testament.*

(3) *His Son's love in the New, displayed in the great and little incidents of His life.*

The ideal father knows how to make himself a child with his children. He plays their games, listens to their innocent prattle, admires their toys, strives to satisfy the curiosity of their inquiring minds. Serious and industrious in hours of work or business, he becomes, as it were, another individual when surrounded in his home by those captivating innocents with whom God has blessed his matrimonial union.

At times a stern look may sit upon his countenance, a mild reproach may drop from his lips, but the little ones soon realize that he is consulting their best interests. His is the right to rule. He is the commander, the one having authority. But he is a just and gentle ruler, who knows how to mingle leniency with rigor, mercy with justice. To their tiny minds the marvel is that one so wonderful as father should stoop to their level.

What a beautiful relationship is that of father to child, and child to father! It was God Almighty who devised it. He is the perfect Father, the model and prototype of all earthly fatherhood. His children are scattered throughout all ages and nations—from one end of the earth to the other, from the beginning of time to the crack of doom—yet all come under the protecting influence of His paternal solicitude and love.

HE IS THE RULER

"The earth is the Lord's and the fullness thereof, the world and all they that dwell therein." To Him, therefore, belongs the right

of legislating for His children. His laws are clearly defined. They are written by God Himself in unmistakable characters on the human heart. With those wonderful "Thou shalt not's" we are all familiar. Midst the pomp and splendor of lightning and thunder, they were handed to Moses on Sinai's Mount, and became the foundation-stone of the world's civilization. Nations neglect them to their own undoing. Individuals ignore them to their cost. Every infringement brings its penalty, while their faithful observance is guaranteed an everlasting reward.

HIS CONDESCENSION

The Father who framed and gave those laws superintends their observance, and in a multiplicity of ways manifests His interest in His children. Like His only-begotten Son, His delight is to be with the children of men. History shows Him ever stooping to their level, ever eager to inspire love rather than fear. Had He manifested Himself to His people in all the effulgence of His entrancing beauty, and all the splendor and magnificence of His almighty power, He would indeed have commanded respect and fear. Had they known Him solely as a God of battles, surrounded by thunder and lightning, smiting thousands in one fell swoop, wiping out Pharaoh's legions in the twinkling of an eye, heaping up the waters of the Red Sea, visiting Egypt with terrifying plagues, He would have made an indelible and awe-inspiring impression on their minds. They would have adored and worshipped Him in fear and trembling, but His aloofness rather than His presence would have been conducive to their peace.

What did He yearn for from the children He had made to His own image and likeness? Was it fear? No! It was love. The fear of God may be the beginning of wisdom, but at best it is but the mark of slaves. God is no slave-driver, and the Old Testament bears testimony to the fact that His heart's desire was for the love of His children.

They had ample proofs of His power and majesty; He would also give them a clear indication of the intimacy which He wished to exist between the Creator and the creature—the Father and the child. If at times He appeared enveloped in all His glory, at other times He hid His majesty so as to descend to their level. In the

cool of the evening, He walked and held converse with Adam and Eve in the garden. Well did our first parents realize that His invisible presence filled the earth, yet at no time did they feel so much at home with Him as when He conversed with them at that particular spot. Their children too, notwithstanding the sin of the parents, experienced something of that same familiar intercourse with their Maker. Cain kills Abel, and immediately the voice of God rings out in plaintive tones: "Where is thy brother?" Mark the punishment meted out to the criminal; "He went out from the presence of the Lord." Abraham, Isaac and Jacob, and practically all the leaders of the Chosen People knew the Almighty in the same intimate manner. The Lord Himself, we are told, closed and sealed the door of Noah's Ark with His own hand. In fact, the one outstanding feature in the whole history of the Jewish people seems to be the love-inspiring policy of the Creator.

THE SON'S LOVE

The Old Testament was merely the setting of the stage for the New. This budding, love-inspiring policy of the Father in the Old bursts into blossom in the New. The Almighty gave us the greatest mark of love in His power when He gave us His Son for a brother. The Son, equal to the Father in all things, places no limit to His unbounded love for His adopted brothers and sisters: "What more could I have done for My vine that I have not done?" He came to us in the lowliest guise. He lived amongst us in the most humble circumstances. Great as the sea were His sorrows: greater than the sea was His love. If the Father gave of His best in giving us His Son, the Son gave His all on Calvary's Tree. "What is the extent of Thy love for man?" said the lance that pierced the side of Jesus. You know the answer of that loving Heart. "I have lived for man, I have died for man, I have paid for his ransom My life-blood to the very last drop."

IN THE LITTLE INCIDENTS

Calvary was but the culminating point of Christ's life-long testimony to His love for man. In what I might term the little things of life, His loving solicitude is no less admirably displayed. The wine runs short at the wedding feast—an insignificant incident

in the history of mankind. The Master sees the embarrassment of the couple, and to save their blushes changes water into wine. Magdalen's humiliation becomes a triumph at His word: the unfortunate woman, taken in adultery, receives through Him pardon and liberty. Peter despondent after a hard night's fruitless labor becomes overwhelmed with joy at the miraculous draught. Lazarus dies, and the Master is informed. What could such a death have meant to Him but the entrance of another loyal child into a haven of security and peace? Yet, His sympathy goes out to the bereaved sisters, and He restores to them their brother.

What more touching example of Christ's solicitude for His people can we find in Holy Scriptures than His homely and considerate treatment of them narrated in today's Gospel? He has been feeding His people with the food of eternal life. So eager are they to lose nothing of the words of wisdom that fall from His lips that they follow Him three days without food. He admires their earnestness. He remembers something which they in their enthusiasm seem likely to forget, namely, that the body has its claims as well as the soul. "I have compassion on the multitude," says He, "because for three days now they have remained with Me and they have nothing to eat. If I send them away to their homes, their strength will fail them, for some have come from afar off." And He who had said: "Seek ye first the kingdom of God and His justice and all other things shall be added on to you," spread a table for His people in the midst of the wilderness, and filled with nourishment the bodies of those who had yearned after His words.

PASSION SUNDAY

The Price of Sin

By W. F. CUNNINGHAM, C.S.C.

"He was wounded for our iniquities, He was bruised for our sins . . . despised and the most abject of men, a man of sorrows. . . . He hath borne the sins of many. . . . The Lord hath laid on Him the iniquity of us all . . . and by His bruises we are healed" (Isaias, liii. 3-12).

SYNOPSIS: *Introduction: Passiontide.*

- I. *The two facts: (1) Man sins; (2) God suffers; and (3) Their causal connection.*

II. *The capital sins and Christ's sufferings: (1) Covetousness: Jesus sold for silver; (2) Pride: Jesus mocked as a king; (3) Anger: "And they gave Him blows"; (4) Sloth: Jesus bears "His own" cross; (5) Lust: Jesus nailed naked on the cross; (6) Gluttony: "I thirst"; (7) Envy: Jesus gives up all on the cross.*

III. *Conclusion: The third fact—forgiveness.*

Today, dearly beloved, Passion Sunday, we enter that season in the calendar of the church called Passiontide. During this solemn time Holy Mother Church puts on her garment of deepest sorrow, and bids us meditate in the fullness of our hearts upon the sufferings and death of the crucified Christ. Following the suggestion of those words in today's Gospel: "Jesus hid Himself and went out of the temple," the images and statues within the church are veiled from sight. The crucifix itself, the image of Christ's consummation on the cross, is hidden from our eyes, even as the Divine Nature of the God-Man during those eventful days was hidden from the minds of His most intimate followers until on Easter Sunday it reappeared in the person of the Risen Lord, and, in St. Paul's words, "death is swallowed up in victory."

THE TWO FACTS

But now, ours is to meditate upon the Passion, that is, on the sufferings of Jesus. Why this awful agony? This is the first fact that strikes our attention—a God suffering! But behind this first fact stands another hardly less astonishing—the fact of sin, man in rebellion against his God! "What is man that Thou shouldst be mindful of him?" asks the Psalmist, "or the son of man that Thou visitest him?" And to his own question replies: "Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands. Thou hast subjected all things under his feet" (Ps., viii. 5-8). And yet man, a creature of God's own creation, called out of the infinite wastes of nothing, crowned with glory and honor, lord of the universe, with all things under his feet—man called forth from nothing and made a little less than the angels—man so constituted rises in rebellion against his Creator, his God; man sins!

THEIR CAUSAL CONNECTION

These two facts command our attention during these solemn days of Passiontide: man sins, God suffers. Further we must discern the intimate connection which exists between them: God suffers *because* man sins. The first sin of the first man and woman, original sin inherited from them, the sins of all their children, my sins and your sins—these are the causes that have heaped up the sufferings of Christ. And what suffering, both mental and physical, beyond the power of human words to portray! So great in fact that human nature unsupported by supernatural assistance must needs have given way long before Calvary was reached. Further, not only were the sufferings of Jesus sufficient to atone for all the sins of the world, but each particular kind of sin had its own particular expiation. We commonly classify the failings of man under seven heads, the seven capital sins. Capital they are, indeed, since all other varieties flow from them as sources or fountain-heads: Covetousness, Pride, Anger, Sloth, Lust, Gluttony and Envy. What a list of lawlessness! What a catalogue of perfidy! Yet Christ expiated all and each severally. Let us trace this expiation in the history of the Passion, and, meditating briefly upon the different kinds of suffering that Christ endured, thus learn the Price of Sin.

THE SEVEN SINS AND CHRIST'S SUFFERINGS

Covetousness! "They appointed him thirty pieces of silver, and from thenceforth he sought opportunity to betray Him" (Matt., xxvi. 15, 16). St. Paul in his First Epistle to Timothy tells us that "the desire of money is the root of all evils" (vi. 10). Undoubtedly, this weakness was basic in the fall of Judas. But what a common failing it is among mankind in general—avarice and greed, robbery and theft, deceit and dishonesty, false weights in business and refusal to pay honest debts among those asking credit! The seven capital sins may well be reduced to three principal sources, and are so reduced in the organized asceticism of the Church when those entering religion promise in the three vows of poverty, chastity and obedience to detach themselves from the things the world holds dear. The first of these is possessions, property, wealth, money and all the things that money buys—the very negation of poverty. And, in

expiation of the sins of mankind flowing from this source, Jesus is sold like a piece of property, bartered for silver like a slave upon the block, passed like chattel from one master to another.

PRIDE

"Then, therefore, Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head, and they put on Him a purple garment, and they came to Him and said: Hail, king of the Jews" (John, xix. 1-3). The second of the three sources to which the seven capital sins may be reduced is the craving for power. All of us are willing to acknowledge one or two individuals whom we look up to, but we crave a multitude *to look down upon*. To lord it over our fellow-man seems to be one of the most powerful impulses in the nature of man. And what sins are committed in giving way to this primitive impulse—pride and unworthy ambition, the lust of pomp and power, the haughty ruler and hated overlord! In the home as well as in the governments of man pride is a common human failing, the over-estimate of self while despising our neighbor. All these sins of pride were expiated when the Roman soldiers made of Jesus a mock king. The regal purple that they put about Him served as a mantle to cover our silly sins of self-adulation, while the true crown of thorns that pierced His sacred brow was woven by the sins of pride that well up in the heart of man.

ANGER

"And they gave Him blows" (John, xix. 3). Not content with ridiculing our Divine Saviour as King of the Jews, these hardhearted ruffians added injury to insult, striking Him in the face with the very rod they had placed in His hands as a mock scepter. If ever there was occasion for righteous anger, surely this was one. But no, not a word from the bruised lips of the King of Kings. He accepted all in silence. Then were expiated our sins of anger, our quarrels and combats, our hot words and the hatred in our hearts, our impatience and all the bursts of temper that tempestuous man is prone to. O patient Jesus, meekly accepting these insults and injuries without a word of complaint escaping from Your divine lips, give us patience to bear in the same peaceful spirit the trials of life that human flesh is ever heir to. Teach us to see that what we so

often picture to ourselves as righteous anger, is only an outlet for wounded pride.

SLOTH

"And bearing His own cross, He went forth to that place which is called Calvary" (John, xix. 17). The third of the three sources to which we may reduce the seven capital sins is pleasure. No one living in the flesh is free from the temptations to pamper the body and to flee everything that human nature finds arduous or hard. And the most insidious, the most unsuspected form of this temptation is the temptation to sloth. Though it has been decreed that in the sweat of his brow man shall eat his daily bread, the universal tendency is to eat that bread in idleness. But not only has our Saviour, working as a carpenter to support His widowed mother, given us an example of industry during His life, but, as St. John tells us in his story of the Passion, He went forth to Calvary "bearing *His own* cross." Thus is man in his sloth put to shame. Thus were expiated our sins of idleness, our shirkings, our neglect of duty, the lazy, indolent hours that all of us are prone to let pass unheeded. O Jesus! give us strength and courage to work during our little day that, when the time comes to lay our burden down, we may do so in the full consciousness that as laborers we have been worthy of our hire.

LUST

"And crucifying Him, they divided His garments, casting lots upon them what every man should take" (Mark, xv. 24). Possessions, Power, Pleasure! These are the three universal cravings of our lower nature. Sloth, as a form of indulgence in the third, is after all a negative thing. But there is a craving of the flesh more compelling than that, a form of pleasure positive in its demands and imperious in nature, and this form of self-indulgence we call lust. In religion those striving after perfection make promises of Poverty, Obedience and Chastity; these are to offset the impulses that would find indulgence in possession, power and pleasure. But those living in the world, whether married or single, have a similar obligation to live chastely according to their state of life. Yet, perhaps there is no more universal failing than this failing of the flesh—impurity in thought and deed, fornication and adultery, Sodomy and the sin

of Anon, divorce now rampant as a sort of legalized concubinage. In expiation of all of these Jesus was stripped of His garments and nailed naked on the cross, His sacred body exposed to the impure eyes of a jeering multitude, with nobody but a harlot among those He had converted from a life of sin to stand at His feet and weep.

GLUTTONY

"Afterwards Jesus knowing that all things were now accomplished said: I Thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth" (John, xix. 28, 29). If it be true that impurity is the most universal failing of animal-man, perhaps the reason for this may be found in the fact that there is another appetite in the body that feeds the appetite of lust. This other is the appetite for food and drink, and overindulgence in these necessities of life we call gluttony. Drunkenness is its most evident form, but we must be mindful also that excess in eating is an offense against God—an offense doubly dangerous since, by pampering the body it tends, like drunkenness though not to such a degree, to arouse within us the passions of the animal. Hence, the Church's constant appeal to the faithful to observe the Friday abstinence, and at stated times to fast as well. Our Lord's thirst upon the cross was in reality a thirst for human souls, for the love of human hearts; but, as physical suffering, it was expiation for all the sins of over-indulgence in food and drink committed by man. Let us bear this ever in mind when tempted by these bodies of ours to excesses of eating and drinking.

ENVY

"And Jesus crying with a loud voice said: Father, into Thy hands I commend My spirit. And saying this He gave up the ghost" (Luke, xxiii. 46). We are back now to a consideration of the first of the primitive impulses that lead man into sin, the impulse to possession. Covetousness means a desire for the possessions of another. But envy involves an added malice to that of covetousness—the malice of hatred. One guilty of this sin is grieved by the fact that another is in possession. Even if he cannot have for his own the goods, the fortunes or fame of another, at least he hopes that they will be taken away from him possessing them. But Christ on the

cross envies no man. He wishes well to all, and dies in expiation of the sins of all. He begs forgiveness for His persecutors with the plea: "Father, forgive them for they know not what they do"; and He promises bliss to the penitent thief. To Himself alone is He without mercy, delivering His dead body to the Roman soldiery to be pierced with a lance, and His spirit into the hands of His heavenly Father. Verily, in His own last words, "it is consummated."

THE THIRD FACT

Dearly beloved, all of us are familiar with these seven sins, seeing them in the lives of those around us, and, what is of more importance, seeing some of them at least within ourselves, in our own daily lives. If we examine ourselves closely, we will all discern that there is some one failing to which we are particularly prone. Here is where we should center our efforts, having in mind that the sins of each one of us serve to renew the passion of Christ, and that for each particular sin we commit our Divine Saviour has in anticipation undergone a particular kind of suffering. With the fact ever in mind that Christ suffers because we sin, we will surely do something to lessen that suffering, and in the time still remaining to us will ourselves make some atonement for past sin. For there is a third fact in this connection that must not escape our notice—the fact of forgiveness. In the words of Isaiah (i. 18), "if your sins be as scarlet, they shall be made as white as snow, and, if they be as red as crimson, they shall be white as wool." This fact of forgiveness will be ours, no matter to what enormity our sins have reached, if we will but comply with one condition—a sincere purpose of amendment. Let us kneel now at the feet of the crucified Saviour and from the bottom of our hearts make an act of sorrow for sin, giving expression to this purpose of amendment with the full knowledge that we too, like the woman in the temple, will hear from those same divine lips the words: "Neither do I condemn thee. Go and sin no more."

An Act of Contrition.

Book Reviews

CHRIST'S MYSTICAL BODY*

St. Paul's teachings, so commonly quoted and lauded as those of an individualist and reformer by non-Catholics, have for the latter a peculiar irony. No one preached with greater force than St. Paul the union of all Christians in Christ. No one more strongly condemned even schism in the Church. In this day of ours; when the great struggle looming is not so much between the Church and the sects as between the Gospel of Christ and Paganism, St. Paul rises before us a mighty and significant figure.

Of all the Saints in the Calendar, two make a special appeal in this day to Catholic and non-Catholic alike. One is St. Francis of Assisi, Il Poverello; the other is St. Paul, Apostle of the Gentiles. Around each is an atmosphere of romance, as well as a halo of sanctity. Both appeal in special ways to the spirit of our own time. St. Francis was sent for the reform of a turbulent age—a description which applies as truly to the twentieth as to the thirteenth century. His humility and poverty make a strong appeal to those seeking some way out of the present maze of wealth and arrogance, and the corruption of public and private life. The Seraphic Father found nations and city states steeped in blood and war, and he brought about peace in many places. St. Paul and St. Francis had both been soldiers, and though one even in his wealth led an exemplary Christian life, their taking up the cause of Christ was in each case dramatic. St. Francis loved to call himself the "Herald of the Great King." This applies with equal truth to St. Paul.

The Church has but recently instituted the great Feast of Our Lord Jesus Christ the King. In the words of Our Holy Father, Pius XI, Christ as King reigns in the minds of men, rules over the wills of men, and governs the hearts of men because of that love which St. Paul says "surpasses all knowledge." To enter fully into this reign of Christ, then, it is most necessary for us to understand our relations with the Mystical Christ.

In the development of this teaching of the Mystical Christ in the mind of St. Paul himself, there came "first union with Christ" (every Christian is a member of Christ); then each church is a church of Christ, a part of Christ; finally, all the churches are the Church which is the complement of Christ. As he advances and

* *Christ in the Christian Life According to St. Paul.* By the Reverend J. Duperray; translated from the French by the Reverend John J. Burke, C.S.P. (Longmans, Green and Co., New York City.)

plants the foundation of Christianity in the pagan world; as he multiplies those communities united among themselves by a common life (the Eucharist, faith, charity, etc.); as a result of his journeyings, he comes to write across the map of the world this phrase which he penned at Rome after his three most important missions and at the peak of his evangelical career: "(We work) for the edifying of the body of Christ: until we all meet . . . unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph., iv. 12-13).

In this union with the Mystical Christ, St. Paul never isolates the individual soul from the body of Christians. He speaks of the union of Christians in Christ, rather than of the union of the Christian with Christ. Certainly, every Christian is a member of Christ—that is understood; but the completion, the fulfillment of that union, as shown by the Apostle's analogy of many members in one body, is the union of all Christians in Christ. To St. Paul, Christ and His Church form "the Mystical Body of Christ." Not only are we in Christ, but Christ is in us. Not only do we occupy a place in that organic whole completing the Mystical Body, but Christ has His presence in us. "Know ye not your own selves, that Christ Jesus is in you," says the Apostle. This presence is the life of grace in us.

In another place, St. Paul says: "And I live, now not I: but Christ liveth in me . . . I live in the faith of the Son of God who loved me." In this, points out the author of this work, "St. Paul confesses he himself is not this life nor the cause of it. It is Christ who is the new life and the source of this new life . . . This life leaves intact Paul's own personality." Father Duperray points to the significance of this. "Such definite distinction is important," he says, "in view of Protestant and Quietist exegesis, whereby the personality of the individual is blotted out by Christ, moral liberty curtailed, service and responsibility lessened."

Only in Catholic theology is to be found the fundamental principles of democracy. They rest on the law of nature and of nature's God, which law is written in men's hearts. The true equality of men rests on their union with Christ. "Christians are united not by reason of a common human nature, not even because of a common religious belief, but because of their ownership by Christ." This union of Christians with Christ, says Father Duperray, "is so intimate it will not tolerate divisions among Christians. They tear asunder the 'Mystical Christ'."

Passing from this exposition of our union with Christ, the author then meditates on our "life in Christ." Our life in Christ only begins when we are incorporated into Him, form our union

with Him, the outward act of which is baptism. But baptism leads only to that union which begins in union with Christ's death. As Father Duperray explains, "the Christian life begins through the work of death, fulfills itself and is completed in glory by the work of life."

In the chapter "Glorification in Christ" is treated the growth of the Christian towards perfection: "the growth of Christians in and by Christ is also a growth of Christ in and by Christians." The union of Christians with Christ is such that the resurrection of Christ means the resurrection with Him from the dead; the non-resurrection of the dead means there has been no resurrection of Christ. The doctrine of the "Mystical Body" means that, as Christ is the head and we are the members, our resurrection becomes the corollary of His resurrection.

In the original French, Fr. Duperray's work is written with a singular charm of style, and with a great simplicity and straightforwardness. These characteristics are fully preserved in Father Burke's translation. In fact, this is one of the few works on mystical theology that even the layman will find himself engrossed in before he realizes it. In accomplishing this for the English reader, Father Burke has earned a great debt of gratitude.

PATRICK J. WARD.

HILAIRE BELLOC AS AN HISTORIAN

I was surprised and somewhat amused to read in a recent account—in an important New York paper, too—of the controversy between Mr. Wells and Mr. Belloc, that the former was "an amateur in science" and the latter "an amateur in history." As regards the first assertion, it may perhaps be news to many that Mr. Wells in his youth pursued scientific studies with much success, so that he probably at one time knew more about the subject than nine-tenths of the population; the trouble was that, like that famous clock one used to hear so much about, he "stopped short never to go again" years ago, and does not recognize that much scientific water has flowed under the bridges since his youth. As to Mr. Belloc, no one who had read his books on the French Revolution would have had the ineptitude to describe him as an historical "amateur," still less after a perusal of the two volumes of his "History of England" now before the public.*

In both these volumes Mr. Belloc shows himself a genuine

* *A History of England*. By Hilaire Belloc. Vol. II. *Catholic England: The Early Middle Ages*. (G. P. Putnam's Sons, New York City).

historian, first, in the manner in which he endeavors to enter—and, in fact, does enter—into the minds of the people of the time with which he happens to be dealing. The man who does not make that attempt, can no more understand what is meant by history than a blind man what is conveyed by the term “scarlet.” Yet, in so far as we can judge from their books, too many so-called historians seem to look upon history as a skeleton of dates clothed with the flesh and blood of a number of not very clearly realized monarchs, many of them far from admirable in their characters. Of course, one explanation of this stares one in the face, although it is hardly ever recognized. This explanation is this: European History for the best part of two thousand years has really centered around the Catholic Church, and for the greater part of that time no other Church was known. Now, it is utterly impossible for the most sympathetic person who is not a Catholic to understand Catholic conditions. That is clear, for, if any such person were honest with himself and did understand them, he would lose no time in embracing Catholicity. But the period with which this book deals, is one when it had hardly entered into the minds of men to contemplate the possibility of more than one kind of Christianity. There were the Albigenses, but they were a detestable Manichean sect—not Christian in any true sense of the word. There were eccentrics then as now, but far fewer. As an example, in a foot-note Mr. Belloc mentions the arrival in England during the period covered by this volume of something under a score of enthusiasts who worshipped a black cat, though he tells us nothing about their later history. The time was saturated in Catholicity, and must be read—can only be read—in terms of Catholicity. Thus, when we read of occasional outbursts against the Pope, for example, we are not (as blind historians proclaim) looking at what they would call “struggles for freedom” or the like, but either genuine complaints as to genuine wrongs (for of course there were such from time to time), or small squabbles in a family where paternal authority was fully recognized—never even doubted—even if sometimes it seemed to be or even was unduly used. And the time was also saturated with Feudalism—a thing difficult for us to grasp, but tincturing every event of importance as is time and again shown in this book. Again, Mr. Belloc shows himself to be a true historian by his philosophical treatment of his subject, which is the only treatment through which history can live for readers, or be anything but a weary list of unconnected facts. Read the “Introduction to the Middle Ages” alone in this book, if you will read no more, for it is a masterpiece. But, after reading it, nothing but want of light or

sudden death will prevent you from going on with the book. We admire Mr. Belloc's refusal to be put down by ancient historical tradition, as where he traces back the origin of Parliament to the *Fueros* of the Pyrenean communities. Although mostly now absorbed, Andorra exists, though naturally Mr. Belloc does not mention it; and in the Parliament of that tiny Republic of some 5000 souls we have, I suppose, the last of the institutions which were the seed from which grew the great parliamentary tree. This tree did not develop from German institutions any more than the manorial system—despite what we used to have dinned into our ears. Mr. Belloc is quite clear that this latter system grew out of the Roman villa system. It is a tempting theory, and has been put forward before. Anybody who carefully studies such an instance as the Villa at Chedworth in Gloucestershire will agree that there *was* a manorial assemblage. But ethnologists are aware that feudalistic schemes are to be met with in various parts of the world, without connection and arising, so to speak, out of the necessities of the case. But it would take too much space to discuss this fascinating point, for we must pass to another thing emphasized by the author, and that is the importance of "scale" or size of area in connection with this very feudal matter. He makes great and most illuminating use of this idea as he does of another of which we shall learn more in his next volume—namely, the Black Death, which as he most properly insists altered the entire history of England, nor is it by any means too much to say of the whole world. This horrible visitation of what is known today in Oriental countries as the bubonic plague disseminated by rats, swept England about 1350, and forms the watershed between the old days and those we are now in. However, that Mr. Belloc will tell us more about in later volumes, but that he is abundantly right in pressing that point there is no doubt. One word must be added in praise of the extraordinarily excellent and explanatory plans and maps which adorn this book, and especially of the very vivid brief characterizations of each monarch which brings person and character clearly before readers of the book.

BERTRAM C. A. WINDLE.

ST. JOAN OF ARC*

The story of Joan of Arc has been styled "romantic" by many writers. Some historians have written in praise of her genius and

**St. Joan of Arc. A Study of the Supernatural in Her Life and Mission.* By Canon Justin Rousseil. Translated by the Rev. Joseph Murphy, S.J. (Benziger Brothers, New York City).

heroism, but few have considered the supernatural aspect of her career. The nobility of her character and the injustice of her condemnation have been acknowledged even by Hume, the English sceptic. She has been pictured as a visionary, a dreamer, and various incidents in her life have been ascribed to natural causes or to accident. Her opponents persist in rejecting the supernatural element as contrary to reason and the laws of science. Others, less reverent, have wilfully misrepresented the motives and actions of the pure and innocent Maid whose name is now enrolled in the category of God's Saints, whose sole aim was to carry out the will of God, with religion as her guide and inspiration. To consider her life and achievements without considering the supernatural element must lead to an absurd conclusion.

The historical and religious conditions of the church were at a low ebb in France, during the lifetime of Joan of Arc. The Avignon exile had made the Popes "chaplains to the French Kings"; and Rome, abandoned by her natural protectors, became the prey of political demagogues. The Great Schism of the West, with three "Popes" claiming the tiara of Peter, brought confusion and unrest to the Western Church. Nations were divided in their allegiance, the laity were scandalized, and even contemporary Saints were uncertain of the identity of the true Pontiff. The resignation of the rivals at the Council of Constance and the election of Martin V healed the schism, although doubt and distrust still reigned in some parts of Christendom, and the loyalty and zeal of rulers and people were shaken. In France, the Gallican theory divided the clergy, and alienated from Joan of Arc the support she needed in her hour of trial.

Unlike most Saints, the Maid was selected for a military mission. Through treachery and deceit, England had conquered the fairest portions of France, and the kingdom was confined to the provinces below the Loire. The French king, crushed by repeated defeats and verging on despair, meditated flight to Spain or Scotland. The appearance of the Maid changed all this. Although the nobles were divided, some deriding her mission and others believing her heavenly call; although the Archbishop of Rheims pronounced her a victim of hallucinations, she was finally permitted to lead the French army: as earthly power had failed to halt their enemies, heavenly intervention was the only hope. She captured Orleans, and crowned the king at Rheims. Her mission accomplished, her end was near. Captured by the Burgundians, the allies of England, she was sold to her enemies, and tried by the Bishop of Beauvais, a creature of England and a traitor of his country. She was condemned as a sorceress and mystic, and was

burned at the stake. Twenty-five years after her death, the sentence was reversed by the Archbishop of Rheims and the Bishop of Paris. Pope Calixtus III appointed a special tribunal to review her trial, and their verdict pronounced "that the previous trial was unjust, slanderous, and wicked. She was innocent of all crime."

Canon Rousseil has written, not a history of the Saint, but rather a study of the supernatural in her life and mission. Non-Catholics have published many works about her victories, her virtues and her untimely fate, without appreciating the supernatural character of her mission. She has been denounced as "an imposter, an hysteric, the victim of crafty priests, a harbinger of the Protestant Reformation, or even as an accomplice of the evil one." Others have contended "that she was an inefficient soldier, and her influence on French success only mediocre." Her only failure was at the gates of Paris, and was due, not to incompetency, but to the cowardice of the king whom she crowned at a critical moment. The author shows the absurdity of the charges against St. Joan: she changed the whole course of French history; her judgment, especially in a crisis, was unerring; no priest suggested her plan of campaign, nor were they consulted by the Heavenly Maid; a devout member of the Third Order of St. Francis, she was most obedient to the mandates of Holy Mother Church. "The Catholic," the author says, "takes the supernatural for granted. Non-Catholics endeavor to explain her marvellous career by natural causes." So he points out "the supernatural aspect of her life," to show that it "embodies and illustrates a fundamental mystery—the hidden coöperation of God with man in the great affairs of this world, or the mystery of divine Providence." His object was to defend the name of Joan of Arc against the calumnies launched against it by unscrupulous and partisan writers. That he has succeeded in his admirable aim, is patent to every reader. Almost five centuries after her cruel execution, the Church she loved and served so well proclaimed her a Saint. With festal fires burning, with joyous garlands wreathed, with silver bells pealing, and with warlike bugles sounding the pæans of praise, France proclaimed her "the Saint of France"—"the most perfect ideal of the simple faith, loyalty and Christian chivalry of the Middle Ages."

The author has done his work well. His erudition and research are found on every page. The translator, too, deserves praise for reproducing the author's thoughts in such simple and beautiful diction that the reader will find the perusal of the work a pleasure and an inspiration.

THOMAS P. PHELAN, LL.D.

THE WONDERS OF THE EUCHARISTIC CONGRESS

The "Official Record" of the Twenty-eighth Eucharistic Congress* is one of the most absorbing works that we have read in a number of years. It seems to transport us back to that magical occasion in the Summer of 1926 when America appeared—only for a few days, alas—to have been transplanted back into the Ages of Faith. Looking back now on the occasion with more calm than was possible during the tense and vibrant days of the gathering, we can gain a clearer idea of how stupendous and important the occasion was.

The task that confronted the compilers of this "Official Record" was a difficult one, but they have been successful beyond all expectation. Under their guidance, the reader can follow the progress of the Congress from the landing of the Papal Delegate and other eminent Prelates. He can join in their triumphal march through the streets of New York, lined with 300,000 people; participate in the receptions by Federal, State and Civic Officials; and finally swell the ranks of those hundreds of thousands of pilgrims who assembled for the actual Congress in Chicago. These were the days when the almost incredible was of such daily occurrence that it excited only passing surprise. 250,000 children attend a single Mass, with 62,000 of their number trained to sing the music in unison. On the following day even that stupendous figure is exceeded by the women who assemble to give like expression to their faith in the Mystery of Mysteries. Nearly 300,000 men gather in the evening with lighted candles for a ceremony that has been indelibly imprinted in the memories of all that were privileged to witness it. Finally comes that unforgettable occasion at Mundelein when, for the first time in human history, 800,000 attend a religious ceremony.

To help the reader to visualize these wondrous scenes the compilers have wisely been profuse in their illustrations. All the prominent personages are represented, and every important scene is reproduced in the pictures. The panoramic views of the services at Soldier Field and Mundelein are especially fine and impressive.

However, the work is no mere chronicle of the external events of the Congress. Its reproduction of the numerous papers and addresses make it a veritable mine of Eucharistic lore. As the ripe fruit of the labors of the most eminent divines in the Universal Church, these papers are of exceptional value and interest, and one of the great merits of the "Official Record" is that it makes them available for wider circles.

THOMAS J. KENNEDY.

* *Official Record of the XXVIII International Eucharistic Congress.* With a Foreword by Bishop Hoban, President of the Congress Committee (J. H. Meier, Distributor, 64 West Randolph Street, Chicago).

Other Recent Publications

The Catholic Anthology. By Thomas Walsh. (The Macmillan Company, New York City.).

No student has as yet made a serious analysis of the influence of the liturgy upon the development of poetic feeling. It is obvious, however, that the poets have drawn from no other source equally beneficent. That is why there is so much good Catholic verse, and also why—and the matter seems to call for some explanation—there are so many Catholic anthologies. Too many, very likely. If we had as many first-rate poets as we could claim ten years ago, nobody would set to work fine-combing the past. Dr. Walsh's book is, I hasten to add, original in scope and design, offering a selection from the sum-total of verse which has grown up round Mother Church during two thousand years. It includes the major part of Shane Leslie's exquisite little collection, with additions from English and American verse of the author's own choosing; offers versions of the more important liturgical hymns; and presents translations from various foreign languages. The result is a wealth of material which suggests the great value of a long and radiant tradition, and indicates how closely the "faith which moveth mountains" is allied to beauty. By trying to tell the whole story, Dr. Walsh earns for himself a unique place among anthologists. A critic gladly pays him this compliment, but hastens on then to see whether the attempt is successful.

The most marked aspect of the book is an abundance of translations from the Spanish in all its forms. Few English-speaking scholars are as familiar with this literature as is Dr. Walsh, whose *Hispanic Anthology* remains one of the best books of its kind. He may, therefore, be pardoned the heavy list towards Spain which his new collection reveals, even if one may wish that a few mediocre selections had been omitted. By comparison the other modern languages have merely been skimmed. Evidently Dr. Walsh made no personal voyages of exploration into French and German, but simply took what he could find in extant anthologies of translations. More cannot rightly be expected of any single collector. Yet, it hurts a little to find not a trace of many poets who ought to have their places in the anthology, and to find that several names not at all Catholic are mistakenly referred to as being of the fold. In choosing the best from English, every compiler is necessarily guided by his own standards of taste and judgment. I shall not quarrel with Dr. Walsh's views, despite the fact that they occasionally seem a little singular. But why does he use a bowdlerized text of Chaucer? Or condone clumsy tinkering with the wonderful old "Carol to Our Lady"?

Without bringing an indictment against a book so admirable in purpose and heroic of proportion, it is necessary to add that a mass of errors in detail awaits correction when a new edition is prepared. The proof-reading is frequently messy. Much of the material collated under "biographical notes" in the final section of the book demonstrates Dr. Walsh's imagination rather than his really fine scholarship. Father Tabb, for instance, did not "continue to teach until his death." The point may seem unimportant, but to miss it is to overlook a big, poignant section of Father Tabb's biography.

To speak of Kenelm Digby's work as "The Broadside of Honor" is almost to create a classic bibliographical joke. And so forth, I regret to say. The book is good enough, however, to be impressive in spite of its details. Success to it!

G. N. S.

Things Catholics Are Asked About. By Martin Scott, S.J., (P. J. Kennedy & Sons, New York City.)

From time to time for the past few years a series of Catholic Apologetics intended for the layman has been coming from the pen of Fr. Martin Scott, S.J. To say that this series has been of great value in enabling the ordinary Catholic man and woman to become better acquainted with the Faith, and thereby better able to defend and propagate it, is to utter a commonplace, for appreciations of the work are heard from all quarters. To this series another volume has been now added, and it has for its caption, "Things Catholics Are Asked About." In the pages of this latest work, Fr. Scott has presented with his usual clarity, directness and vigor, the solutions of the many questions that are daily put to Catholics. The Catholic finds in his everyday life that there are many outside the Faith who are puzzled about things Catholic, simply because they do not possess the facts regarding the Church. Yet, not always is he prepared to answer the doubts and difficulties of these people in a way that gives them satisfaction, because he does not know how to express himself with regard to religion. Fr. Scott aids here by presenting in the book Catholic topics of paramount importance which are treated in such a clear and understandable way that a mere perusal of the work will give the Catholic the ready answer that will truly stamp him as a lay apostle of the Faith he calls his own.

Mirrors of God. By E. F. Garesché, S.J. (Bruce Publishing Co., Milwaukee, Wis.).

"To see God in everything" might be considered a ready-to-hand definition of the practice of the presence of God. And, as all theologians and confessors affirm, this latter is one of the best of ways to attain the end of our being, namely, to know God and to love Him. But amid the varieties of life it often becomes difficult to keep in mind the presence of Him whose nature is so different from and so far above ours. We cannot know Him in Himself as He is, for the finite cannot comprehend the Infinite. But yet we must have some knowledge of Him that we may love Him, for after all knowledge, besides being power, is also love.

This new work by Fr. Garesché is what its title suggests it to be—reflections and contemplations on the love of God, which, as its author states, are "to help us discern the lineaments of God's beauty and loveliness from the dim mirrors of creatures, each of which reflects in its own way something of the perfections of its Creator." In eleven chapters or "mirrors," there is presented the beauty of God as we can see it in man, in the starry heavens above and the earth below, in science and other things about us, and lastly and especially in the mirror of Christ and His Passion. The reflections are presented in such beauty of diction and style as are calculated to inspire the reader with a love of that God whom all Creatures

reflect in one way or another. A reading of the work can but make one reflect on and appreciate better the love of Him who caused all creatures to be mirrors.

The Man Who Was Nobody, or How Saint Francis of Assisi Won the Heart of the World. By Antony Linneweber, O.F.M. (Franciscan Friary, San Francisco, Cal.)

Printed and bound in such fashion as to make a volume delightful to read and to handle, this reprint of the first paper of the Ninth Annual Meeting of the Franciscan Educational Conference—a reprint suggested by the Conference itself—gives in its 186 pages a most attractive “introduction to the devout life” (as St. Francis de Sales would have entitled it). The author has the advantage of a concise but wholly intelligible rhetorical style, and employs throughout such interesting illustrations of the spiritual life from comparisons of the natural life as to allure the reader to continue chapter after chapter, since these are all brief in extent and presented with a first paragraph which briefly summarizes the preceding chapter. The method is excellent. The not unusual complaint that “pious books are so dry,” cannot justly be made against the altogether delightful treatment of piety found in this volume. The spice of variety is added in the many excerpts, in prose and verse, from modern writers. These are beautiful in themselves, and convey excellent lessons; but they are always related to the topic in hand, which they illustrate happily whilst reinforcing its argument.

Six World Problems. By Albert Powers, S.J. (Frederick Pustet, Inc., New York City.)

No one will dispute the fact that in this life there are many perplexing problems that are a portion of every man's natural inheritance. Of these problems there are some which require a satisfactory solution for serenity of life and the enjoyment of what it affords. Problems of this kind are those that deal with the “why” and “wherefore” of life. Now, the Catholic alone stands out today as the one most satisfied with his lot—a fact which is remarked by his non-Catholic brethren. The latter wonder at this, not knowing that for his problems of life the Catholic has the answer of Christ—the answer that cheers him in trial, and gives him the hope that the fruit of the present suffering will be reaped in the enjoyment of the life to come.

To aid those outside the faith, Fr. Albert Powers, S.J., has put into book form discussions of six of the problems of life that he delivered as lectures in St. Patrick's Cathedral, Melbourne, Australia, as part of the Catholic Evidence Lectures. In “Six World Problems,” it is the purpose of Fr. Powers to make available to non-Catholics the definite information that the Church has on these matters that every man has to face: *The Riddle of Life*, *The Flame of Passion*, *The Tyranny of Pain*, *The Despair of Unbelief*, *The Tangle of Marriage*, and *The Mystery of Death*. He presents in clear, concise and convincing language the answers the Church has for these difficulties, answers that have come to her from Christ and which show her continuation of Christ's mission to mankind. This is a work that

may be recommended to those who are seeking truth, where it is necessary for truth to be known, and where untruth and unsatisfactory solutions lead only to unbelief and despair.

Cresting the Ridge. By a Sister of Notre Dame. (P. J. Kenedy & Sons, New York City.)

This little volume is one that will surely scatter sunshine and happiness wherever it goes. Its purpose is to bring into the lives of poor mortals a greater understanding and appreciation of life. It shows man that he is created for a higher end, and that he must bend all his forces in order to obtain this crown of eternal life for which he is predestined. Life is pictured, not as a mere existence and a chance affair, but as something real, full of joy and service, leading us on to a broader and supernatural life where we are lost in the love of God. All of the trials of this life, its sorrows, its disappointments, and even death itself, are shown to be so many stepping stones over which we must pass in order to obtain life everlasting. The book is composed of twenty chapters, each being a complete unit in itself. Hence one may read it at random. The author is well known, for she is no other than the Sister of Notre Dame who wrote "Spiritual Pastels" and "Rabboni." We welcome such a work, and trust that it will aid many souls in "cresting the ridge" which leads to eternal life.

With Him in Mind. By Msgr. J. L. J. Kirlin. (The Macmillan Co., New York City).

The author of this work is by no means a stranger. His writings are well known to the public, for he is the author of "One Hour With Him" and "Our Tryst with Him." Like his other works, the present volume treats of the Blessed Sacrament. Msgr. Kirlin uses the Creed as the subject of his meditations. He takes the twelve articles of our belief as contained in the Creed, and around each he develops a beautiful spiritual talk, suitable to be read for the Holy Hour or for private devotion. Each of the great articles of the Creed he sees in the light of the Holy Eucharist, and he shows us how we can take our prayers apart and meditate on each petition—or, in this case, upon each article. The author has a delightful style and presents to his readers one mental picture after another. He is clear and direct, so that the average person will be able to understand the imagery used and to imbibe the lessons therein contained. The work is full of meat. The selection of Scriptural references is to be commended. The more Scripture we give to our people, the closer they will draw to the greatest of all books—the Holy Bible; and it is the desire of the Church that her children love and esteem that Book over which she has been appointed as guardian. We congratulate the author and trust that he will not lay down his pen, but will continue writing such beautiful and simple instructions about his Eucharistic King.

At the Feet of the Divine Master. By Rev. Anthony Huonder, S. J. Edited by Arthur Preuss. (B. Herder Book Co., St. Louis, Mo.)

The busy pastor will welcome such a book as this, for it is composed of

short meditations well suited for the priest and calculated to stir up in his soul a greater love for his holy exercise. Priests complain that they have no time to meditate because their parochial duties are too numerous. Yet of the importance of meditation every priest is well aware. As a student in the seminary he was well grounded in a course of meditation, and he learned that without that form of prayer it would be wellnigh impossible to advance in the spiritual life. But alas, how often do we not find priests who either pay very little time to meditation or give it up altogether! This is to be regretted, and it is the object of the present volume to enkindle a new love for meditation in the soul of the priest. In this book the author considers the Sacred Passion of Christ. Around this great act of love the writer has developed 125 meditations, all of which are logically connected and lead to the great climax—the Crucifixion of our Master. The style is clear and direct, and the divisions are excellent. Some of the meditations are contained in a few short paragraphs, yet each is full of meat. No doubt this book will have a wide circulation and it should react for good.

As Man to Man. By Condé B. Pallen. (The Macmillan Co., New York City.).

As the lots of life fall out, it is not given to all to be commuters. And for this fact many of us are indeed extremely grateful. But yet we often wonder how a commuter fills his time in his daily peregrinations to the City and the return therefrom. "As Man to Man" ends our wonderment, for it gives us a phase of a commuter's life—namely, intelligent discussion with one's fellow-commuters. While we find that commuters do more than occupy their times with card games and newspapers, yet we discover that the subject of their thoughts is the same as that of many other millions who are not commuters. Religion becomes their topic just as it does that of the "man in the street," or any other group of men that have gathered and found that profane subjects have run their course in the conversation.

Mr. Pallen is to be congratulated on this excellent work, "As Man to Man." His work makes one stand in amazement at the fact that a layman could know so much of religion, and in such a professional way, too. His book is one that does not ordinarily come from the "amateur"—considering the priest as the professional. Yet, it proves that the layman is capable of treating the dogmatic articles of his faith and of defending them against all antagonists. And this fact is a consolation, for we need men today who are not ashamed to speak the faith that is in them to serve as examples and teachers to other Catholic laymen who are attacked or questioned on their faith, even though they are not commuters.

With Mr. Pallen, the laymen can meet the Pattersons, Baxters, Wilkins and Bascombs who object one after another on matters religious, and who, in a complete yet simple and direct way, are answered by him. The meeting will not be tiresome nor fatiguing either, for the discussions are very entertaining, being interspersed with humor, and not dry as one would imagine dogmatic subjects to be. When one reads the Chapters on the "Immaculate Conception," "Gilder and the Communion of Saints," "Trevis and the Mass," it will be found that dogmatic subjects are far from dry.

The priest can use this work to great advantage. Often in parish work he desires to procure a book that can be passed on to the non-Catholic inquirer who has not time for detailed instruction, or who desires to know more than he has asked, yet is timorous of asking further. The pastor can recommend it to his parishioners as a book to prepare them for the emergencies that arise when a non-Catholic attacks, inquires of, or shows his ignorance upon matters of the Catholic Faith.

Troubadours of Paradise. By Sister M. Eleanore, C.S.C., Ph.D. (D. Appleton and Co., New York City.)

Usually the Saints are pictured by biographers as ethereal beings, crowned with halos and aureoles and quite unlike mortal men and women. This custom is, no doubt, a relic of the Middle Ages when Catholicity was universal and heaven seemed nearer to earth than it does in these modern days. Angels and demons and the spirits of the departed were actually present to the people of this much maligned period, who looked out with the eyes of faith—not, as some present day critics are wont to say, blinded by superstition and ignorance. Love of God and a desire to shake off the thralldom of the flesh animated their every thought, and they longed for the day when, their exile ended, they would be summoned to their true home, Heaven.

Sister Eleanore departs from this custom, and pictures the Saints as actual men and women, relating their sufferings and temptations, their triumphs and rewards. Courage in time of sorrow and faith in periods of temptation, are the lessons taught by these servants of God. From the records of their lives we may draw inspiration to trust in the Lord and to use the means of grace He has given us. The book is not a dogmatic treatise, nor is it a sermon, although every page is strongly impregnated with the spirit of religion. It is rather a book of essays, dealing with the spiritual, couched in such pure language that the reader is fascinated to the last page. Above all, the authoress insists that the Saints were men and women like ourselves. Not long dead and forgotten, but living and real personages appeal to our susceptibilities, as though we had known them in the flesh.



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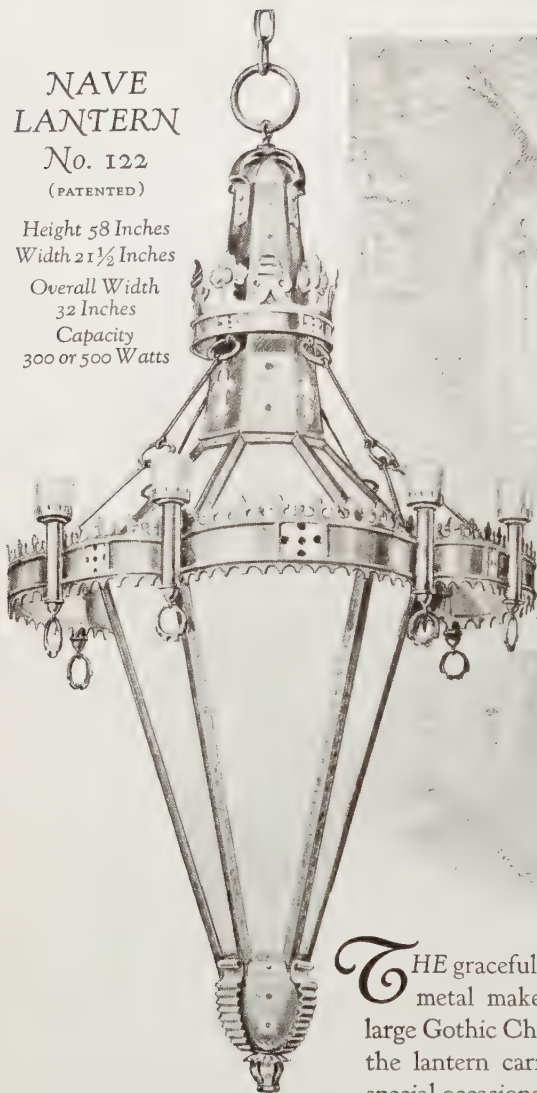
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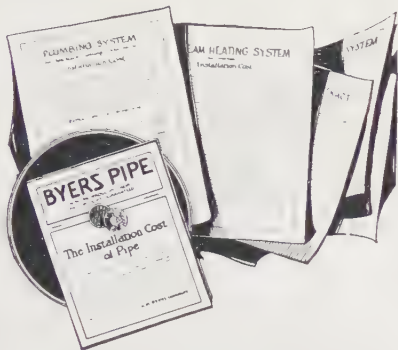
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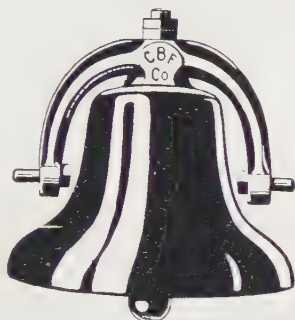
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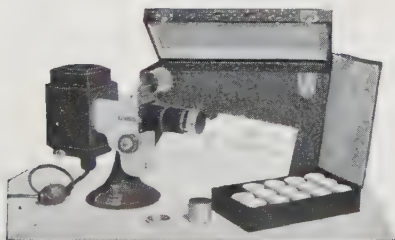
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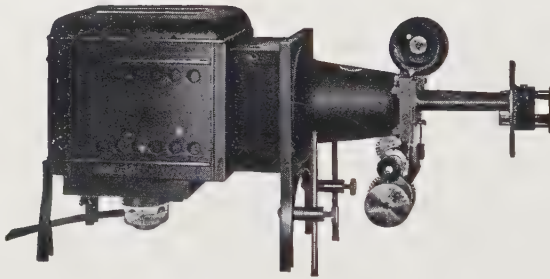
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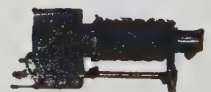
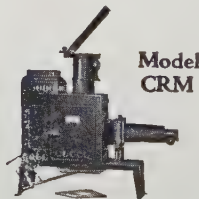
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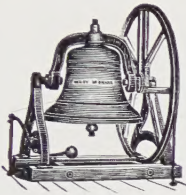
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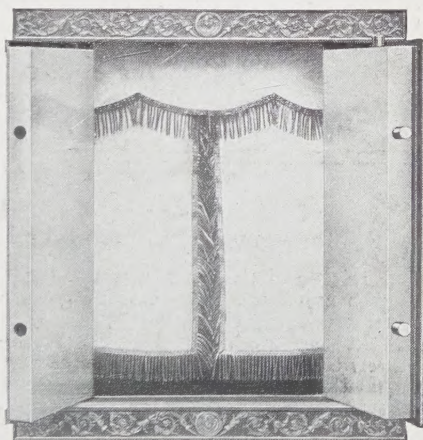
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